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THE CHURCH

AND

HER DESTINIES

BY

JAMES BIDEN.



LONDON. AYLOTT & CO.  
EDINBURGH. OLIVER & BOYD.

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# CONTENTS.

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|  | PAGE |
|--|------|
| ADDRESS.....                                 | v    |
| CHAPTER I.                                   |      |
| THE HOLY CITY, THE CHURCH ON EARTH.....      | 7    |
| CHAPTER II.                                  |      |
| THE HEBREWS .....                            | 19   |
| CHAPTER III.                                 |      |
| THE GENERAL SCHEME OF PROPHECY .....         | 27   |
| CHAPTER IV.                                  |      |
| THE TRUMPETS OF THE REVELATION.....          | 31   |
| CHAPTER V.                                   |      |
| CHRISTIANITY, AND HER INTERNAL OPPONENT..... | 42   |
| CHAPTER VI.                                  |      |
| THE VIALS .....                              | 48   |
| CHAPTER VII.                                 |      |
| THE JUDGMENTS OF POPERY AND PAGANISM.....    | 58   |




|                               | PAGE |
|-------------------------------|------|
| CHAPTER VIII.                 |      |
| THE MILLENIUM .....           | 55   |
| CHAPTER IX.                   |      |
| THE HOLY CITY DESCRIBED ..... | 58   |
| CHAPTER X.                    |      |
| THE PRESENT.....              | 62   |
| CHAPTER XI.                   |      |
| THE FUTURE .....              | 78   |
| CHAPTER XII.                  |      |
| THE PRACTICAL END .....       | 81   |

## ADDRESS.

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WHEN the Church of England was stirred greatly by the writings of the Tractarians, the members of that section of her clergy who have been desirous to bring back again the people under the sway, and to be subject to the discipline, of a dominant clergy, I was led to believe that the holy city described by St. John to be not intended, as represented by divines, to present a condition of hereafter spiritual life, but stood as a figure for spiritual life in union with Christ on earth. I was confirmed in this belief by a careful examination of Scripture. The knowledge of this truth led me to desire its promulgation. My pursuits had not been literary, and I did not think myself fitted to advocate it. I was, however, encouraged to enter upon the labour, and found, as I proceeded, special help to declare this momentous truth.

The acquisition of one great fundamental truth necessarily leads on to the obtaining correlative truths. The consequences have been, the past of Christianity, from soon after its first promulgation, is



discovered to be at variance with the Gospel, the whole machinery of an ecclesiastical church to be inappropriate, the whole body of doctrines taught to be false. These will sound like bold assertions. They are not, however, more bold than true. Therefore it is "Ephraim and Judah (Christendom) are hewed by the prophets." (Hos. vi. 5.)

To prove the assertions made, I have written two books, under the respective titles, "The True Church," and "Truths Maintained."

The little book now put forth, is a popularised edition of "The True Church," with explanations of many more prophecies than will be found in "The True Church."

I have striven to convey a knowledge of the prophecies in the fewest words possible. I have not attempted to controvert the opinions of others. To have done so, would have made a large, unreadable book to all but an exceptional few.

# THE CHURCH AND HER DESTINIES.

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## CHAPTER I.

### THE HOLY CITY, THE CHURCH ON EARTH.

THE holy city, the new Jerusalem, described by St. John, has, by divines, been said to be a figure to represent the church triumphant in heaven. I declare it to be a figure to describe the church on earth.

Divines have always affirmed that "the kingdom of heaven" spoken of in the parables, and described as composed of good and bad, is intended for the church on earth, and that the holy city is intended for the church in heaven. Whereas, the term "kingdom of heaven" is employed in a twofold sense:—One, for Christ's general kingdom, Christendom, in contra-distinction to other kingdoms, Mahomedan and Pagan; the other, for Christ's particular kingdom, the faithful, and, in this sense, for the church.

The New Testament declares Christ's church to be "without spot or blemish, or any such thing." Ah, say divines, this means the church triumphant in heaven; the church on earth is a mixed body, as declared in the parables. In this way have existed

in the minds of men two churches united to Christ, and two churches of very opposite characters. Now, the Scriptures nowhere speak of two churches in living union with Christ. Divines affirm there are two—one militant, the other triumphant; the one in this world, the other in the next. Suffice it to say, the church militant in union with Christ is a pure fiction.

The holy city, the church, is not alone in heaven. It is also here on earth.

It is said, by St. John, to be "coming down from God out of heaven." It is said, in relation to it also, "the tabernacle of God is with men." These expressions show that the holy city has a reference to earth.

"A river of water of life" proceeds from the throne of God and the Lamb, and on either side of the river "was there the tree of life," which "bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." This language assigns the city to earth. The water of life, and the tree of life, are figures to express communion with God. Communion with God gives spiritual life here, and the sheddings of this communion are for the healing of nations on earth.

Within this city men are invited to partake of the stream of the water of life. "The Spirit and the bride say, Come. And let him that *heareth* say, Come. And let him that is *athirst* say, Come. And *whosoever* will, let him take of the water of life freely." It is plainly seen that this address is to men on earth.

The stream which flows out from the throne of God and the Lamb is an augmenting stream, in reference to the earth. (Ezek. xlv. 11.)

*The Psalms of David continually proclaim this great truth.*

The proofs of this are numerous, and they multiply at every reading. When once the mind is awakened to a right perception, it is astonishing how beautifully expressive the Psalms of the inspired David open out. They are found to derive all their force and beauty from this truth. Take, as an instance, the 87th Psalm.

“God’s foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia: this man was born there. And of Zion it shall be said, This and that man was born in her: and the Highest Himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there. As well the singers as the players on instruments shall be there: all my springs are in thee.”

“The holy mountains,” “the gates of Zion,” “the holy city,” are synonymous terms, varied expressions for the true people of God; and are employed in opposition to “the mountains and hills,” “the gates of hell,” and “the city,” to indicate idolatrous worshippers, worldly churches, and the spiritual condition of this or that community or people.

The 46th and 48th Psalms proclaim this truth. David, as do all the prophets, employs images drawn from the world without around him, in connexion with the Hebrew polity; and they seem to have relation alone with the Jerusalem of old. They have their force and meaning in the new Jerusalem, “the Mount Zion, beautiful for situation, the joy of the

whole earth, the city of our God, the mountain of His holiness," the spiritual city of God.

The Scriptures are intended to convey a right knowledge of God, and of man's relation to God. They teach, that only by spiritual union with God is man's spirit in a state of health and true life. The typical and symbolic teachings have all their meanings centering in this. Consequently, at the close of the Scriptures, we are instructed that no lesser temple than God can give spiritual life. The Lord God and the Lamb are the temple of all true worshippers. Herein is explained why all God's springs are in Zion, or God's holy city.

This central truth gives meaning to the 147th Psalm: "The Lord doth build up Jerusalem. . . . He healeth the broken in heart, and bindeth up their wounds. . . . The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Praise the Lord, O Jerusalem; praise thy God, O Zion. For He hath strengthened the bars of thy gates; He hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat."

These expressions of regard for, and comfort to, God's people, are equivalent to similar expressions found in relation to the holy city. When union with God is effected, a restoration to peace and happiness results. God "wipes away all tears." He restores His people to peace and contentment. In God's holy mountain, in the words of the prophets, "they shall not hurt or destroy." Within God's city is peace.

*The holy city shown to be on earth, by the writings of Isaiah.*

*This is evident from the language used in the 52nd*

chapter. The prophet is here exulting in a great change. The captive daughter of Zion is being released. It is a prediction of the time in which we dwell. In the past, "God's people have been made to howl by them that rule over them." This is greatly the case still, in many nations of Christendom. Now is the coming change. The knowledge that the holy city has relation to earth will extend, and ultimately overthrow those who now rule and fulminate their anathemas, and who thus "God's name continually every day blaspheme." The future is announced in the opening words of the chapter: "Awake, awake; put on thy beautiful garments, O Jerusalem, *the holy city*: for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion."

The term "daughter" is used in Scripture to designate the younger, or second, or succeeding state, or the antitype. Daughter of Zion means the second, or Christian, dispensation, as the daughter of Babylon means the spiritual Babylon. The term is repeatedly employed, and is used to distinguish the antitype from the type. "Daughter of Jerusalem" is in this way employed by Jeremiah in the Lamentations. The Lamentations refer to the captive daughter of Zion, or the condition of Christendom.

That Isaiah is prophesying, in the 52nd chapter, of God's holy city on earth will be seen, if the preceding and succeeding chapters are examined. They will be found to declare the past oppression of God's people by those "who call themselves of the holy city, and stay themselves upon the God of Israel, but not in



truth nor in righteousness." They show that when Zion's light is come, and the glory of the Lord is risen upon her, "her people shall be all righteous; they shall inherit the land for ever, the branch of God's planting, the work of God's hands, that He may be glorified." Those who, as a class, have been previously afflicted and despised, shall now reign, and be called "The city of the Lord, the Zion of the Holy One of Israel."

In the 54th chapter will be found the call of the Gentile or second Israel, in which similar images are employed to those used in the description by St. John of the holy city. Both prophets declare that she shall be built up of precious stones. In this chapter God is declaring His favour towards His people, and that His holy city shall be established; that "no weapon that is formed against her shall prosper; and every tongue that shall rise against her in judgment she shall condemn. This is the heritage of the servants of the Lord. . . . In a little wrath God had hidden His face from her for a moment, but now with everlasting kindness will He have mercy upon her."

The holy city of St. John is preceded with the declaration, that he saw a new heaven and a new earth; "for the first heaven and the first earth were passed away; and there was no more sea." Isaiah writes also of a new heaven and a new earth.

Heaven, earth, and sea are employed by the sacred writers as figures for God's true kingdom, God's nominal kingdom, and Paganism. St. John employs them frequently in the Apocalypse in these senses. Isaiah also so uses them. In the 51st, the 65th, and 66th chapters will be found examples. In the 60th also is an example of the sea being so used: "The

abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."—Paganism shall be converted to true Christianity.

In the two last chapters of Isaiah, the prophet is predicting the change from Judaism to Christianity, and God herein declares, "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." The new heavens and new earth are the new creation in Christ.

In like manner John uses these terms. John saw the city "prepared as a bride adorned." He had just before predicted the extinction of Paganism. In the matured state of Zion she is adorned as a bride. There "is no more sea." Paganism is extinct.

The holy city is styled the New Jerusalem. The ancient Jerusalem, God's chosen city, surrounded by heathen idolatry, was a type of Christianity. The term Jerusalem is, therefore, employed by all the prophets as a figure to denote God's kingdom. When used without an adjective it means the nominal, or general kingdom; when with, the sense is determined by the adjective, or by the passage, or the context where used.

In the opening chapter of Isaiah is a vision concerning "Judah and Jerusalem." Judah and Jerusalem are terms for Christianity, "*the daughter of Zion.*" Christians are followers of the Lion of the tribe of Judah. Isaiah's prophecies concern Christianity. He proclaims the sinful course of Christendom, the punishments that follow, and the overthrow of its sinful form. In the two last chapters is gathered up, in few words, the rejection of the Hebrews, the calling of the Gentiles, and final victory of Christianity over all the earth. Herein Jerusalem is "a rejoicing, and her people a joy."

When Jerusalem becomes a "rejoicing," when "the uncircumcised pass through her no more," the peaceable kingdom will be seen and known of men. The wolf and the lamb herein will feed together. Men of opposite dispositions live together harmoniously. In her "the voice of weeping" shall be no more heard, nor the "voice of crying." Or, as it is stated of the holy city of St. John, "God shall wipe all tears from all eyes." The curse is not found herein. Lamentations, and weeping, and woe, belong to the estranged from God. All who enjoy God's presence have joy and peace.

*The holy city shown to be on earth by the prophet Zechariah.*

This prophet was present at the rebuilding of the ancient Jerusalem, after the return from the Babylonish captivity. This rebuilding was a type of the raising up, or rebuilding, after a captivity of the people of the second Israel, the spiritual Jerusalem. Zechariah's writings are, therefore, especially directed to this subject. Their meaning is centred in this, a primary truth of the Scriptures.

When the prophet writes in the first chapter, "Therefore thus saith the Lord, I am returned to Jerusalem with mercies: *my house shall be built in it*, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem:" it is the spiritual Jerusalem intended. This is apparent in the next chapter, where it is written, "Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein; for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in *the midst of her*." That these declarations have

reference to the spiritual Jerusalem, is shown by the words of the 10th verse. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord."

In the last chapter is declared, that "living waters shall go out from Jerusalem." These living waters are the waters of the river of life, which flow out from the throne of God and the Lamb. (Rev. xxii.)

At the close of Zechariah's prophecies is the declaration, that "every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts." Zechariah, like Isaiah, at the close of his predictions gives a comprehensive prediction, beginning with the destruction of the Hebrew polity (chap. xiv. 1), the overthrow of the ancient Jerusalem, the establishing upon its ruins the spiritual Jerusalem, and final victory of Christianity over all heathenism. The victory is not achieved, until "every pot in Jerusalem and in Judah shall be holiness unto the Lord." Or, in other words, until the holy city is recognised as pertaining to earth, and the church is discovered to be "without spot or blemish," nothing entering her "that defileth."

*The holy city shown to be on earth by other prophets.*

In Joel we read, "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain."

then shall Jerusalem be *holy*, and there shall *no strangers pass through her any more.*" It is easily seen that these declarations refer to the new Jerusalem, into which "nothing entereth that defileth." In the next verse it is written, "And it shall come to pass *in that day*, that the mountains shall drop down new wine, and the hills shall flow with milk, and all *the rivers of Judah shall flow with water, and a fountain shall come forth of the house of the Lord*, and shall water the valley of Shittim." In other words, in that day, living waters shall flow out from the throne of God, in the spiritual Jerusalem, or increased spiritual life be given to His people.

In Micah it is written, "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established on the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And *many nations* shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." By this prophet Jerusalem is said to be "the stronghold of *the daughter of Zion.*" It needs no laboured argument to show the meanings intended.

In Jeremiah it is written, "Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and *at that time*, will I cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. *In those days* Judah shall be saved, *and Jerusalem shall dwell safely*: and this is the

name wherewith she shall be called, The Lord *our righteousness*." It is evident this language applies only to the new Jerusalem.

Ezekiel was shown "as the frame of a city." The frame of this city is described by an anonymous author, in a work called "The Mystery of God Finished." The several chambers, &c., are successive means whereby God has built the holy city. At the close of Ezekiel's description it is written, "It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there." These words involve an apparent contradiction. Here a circumference is said to be a day. They are, in truth, a prediction when the city should be known. The principle for measurement is given in chap. xlv. 11, by which it is discovered that a tenth has to be deducted. The 18,000 measures thus become 1,800 measures, or 1,800 years. This explanation of the measures is not given by the author of "The Mystery of God Finished."\*

The day is then arrived for the city to be known as "The Lord *our righteousness*," or "The Lord is there." From henceforth this will be a recognised truth. The holy city will be known as pertaining to earth, and that God is in the midst of her. The ark of God's *covenant*, introduced under the Hebrew polity into the material temple, is put aside by the ark of God's *testament* in His spiritual temple. (Rev. xi. 19.)

The absence of the knowledge of this truth has denied to Christendom, in the past, "the stay and the

\* This author has plainly been an instrument in God's hands, and employed for a special service. His mission has not failed, as he may be assured. He is mentioned by Ezekiel, chap. x. 7.

staff of life." Without it the Scriptures are sealed. They cannot be comprehended. The Book of Life is a closed book, without the knowledge of this fundamental truth. Everything else hinges upon it; and without this key to unlock its treasures, its hidden wealth is comparatively useless. It is this truth that makes the Book the Book of Life. Union with God gives life, spiritual, eternal life, begun on earth. Therefore it is, the temple within the city is God. "The temple of the Lord, the temple of the Lord, the temple of the Lord are these," is the religious cry of every vain imagination of man. "The temple of the Lord" here indicated has been one of man's own making. He has set up pattern temples. Except men be within the favourite temple of each cunning workman, salvation is denied. Bigotry thus stalks through the land, and expels mercy. God's voice is drowned in the mingled noise of tumultuous strife. For the bread of life is given a stone. Hungry men are famished. Craving souls are withered up. "The hour of God's judgment is now come" upon this state of things. The pent-up waters of life will now be made freely to flow. "Living waters in these our days shall go out from Jerusalem," and fertilise the land of Israel. A howling wilderness shall be made to blossom like the rose.

## CHAPTER II.

## THE HEBREWS.

It is supposed by many earnest Christians that the Hebrew people are to be restored to the ancient Jerusalem, and to be again a national people in Palestine, and the Hebrews themselves are indulging hopes of this. The false expectations of the Hebrews, and the false interpretations of prophecy by Christians, may be traced to the ignorance which has prevailed of the uniform plan of God's Book.

It is very evident that the Hebrews have been an historical people for the purpose of establishing types, and providing characters or letters for symbolic and prophetic language. Having been made to perform their part in the past, ignorance alone could suggest a re-elevation of this people, to the subversion of the grand scheme of God's earthly government. His tender mercies are over all His works. He has as much love for one people as another. He formed the light, and He created darkness. He made peace, and He created evil. "I, the Lord, do all these things." (Isa. xlv. 7.) To suppose that God created the Hebrew people for an elective love, is greatly to lower the character of God as "our Father."

What has been advanced in reference to the holy city will already have suggested to thoughtful minds the sources of error in respect of the Hebrews. The types in the prophetic language have been mistaken for the antitypes. The terms Judah and Jerusalem have been misapplied.



When we reflect upon God's comprehensive scheme, we can easily imagine that the prophecies given to the world, a short time prior to the overthrow of the Hebrew polity, would have much more to do with Christianity than with Judaism. The old polity was about to give place to the new. Judaism was about to be destroyed; Christianity to be raised up upon its ruins, and to exist for all remaining time.

Let us take a glance at the scheme of God's Book, in order to a right comprehension of the terms employed in the prophetic language.

First, we have historical statements; next, an elected people and their history; then, prophetic announcements; then, divine teachings; then, again, prophetic announcements to show the results.

It should be remembered that God had to teach to a spiritual being confined within an animal body, and necessarily, therefore, by the union limited in spiritual apprehension, the great foundation-truth of its spiritual existence in relation with God. For this purpose, a language had to be framed, which could not be easily changed or subverted, and which would convey the knowledge of God's existence, and of man's relation to that Existence. The mere declaration would not avail, as evidenced in the history of the Hebrews, and as evidenced in every-day life. The conviction must be brought home by successive lessons. To set up the language, a history is given, an elected people raised. Upon these and their relations are symbols founded, as figures of speech, affording characters or letters for prophetic language and divine teachings. The historical is continued while any characters or letters have to be formed to complete a full language. It is therefore commenced in Adam, and continued to

the rebuilding of the ancient Jerusalem. In this way God has established a full language, and to understand it we must be enabled to read its characters.

As an example: God chose Jacob, and changed his name to Israel. The chosen of God, the Hebrews, were therefore called Israelites. When the prophets write concerning the Israelites, they use oftentimes the term Jacob. If the prophetic language have reference to matters pertaining to the first, or Hebrew, dispensation, then the term Jacob would apply to them. But if the prophetic language have reference to Christianity, then the term Jacob would still be employed, because Christians now are the chosen of God. Jacob stands as a symbol-term for the people of God.

In a similar manner the term "Judah" is employed. The Hebrew people merged into Jews, or the people Judah. The twelve tribes were commingled, and became the people Judah. When Christ came, He came of the tribe of Judah, and all His followers are Jews, or belong to the tribe Judah. The term Judah is therefore employed for both the first and second dispensations.

In like manner, the term "Jerusalem" is employed. As being the chosen city of God, to place "His name there," it is still the chosen term or character for God's people on earth.

When a prophecy concerns the whole house of Israel, as in Ezekiel, the 37th chapter, where the prophet is predicting the union of the two sticks in God's hand, then the terms Judah, Joseph, and Ephraim are employed. Ephraim more distinctively conveys Christianity. Ephraim, the favoured son of Joseph, became a distinctive character for Christianity.

Ezekiel is prophesying of a great movement. The dry bones in the valley of death are about to be clothed in flesh, and rise up in life. The bones represent "the whole house of Israel." By employing the several terms, the prophet shows that when Christianity is understood, there will be a general awaking of the whole house of Israel. The term "Judah, and the children of Israel his companions," is herein employed for the Hebrews; and the term "Joseph, the stick of Ephraim, and the children of Israel his companions," for Christians.

When a prophet intends the word "Judah" for Jew and Gentile united, Christians, he sometimes shows its meaning by using in connexion the term "Daughter of Zion," or "Daughter of Judah," or "Daughter of Jerusalem," or "Daughter of my people." This is by far its most frequent use in the prophetic language. Beyond the captivity, dispersion, and final ingathering of the Hebrews, very little more concerns them.

The Hebrews vainly think, as they thought eighteen hundred years ago, and Christians help to foster the conceit, that the earth is to become bright with the splendour of their re-elevation. Is it not plain that such a scheme holds out a premium to the Hebrews to deny Jesus? Is it not astonishing that Christian men can be found who in one breath invite Hebrews to become Christians, and with the next tell them, "No, you had better not; Hebrews who hold out to the last will become rulers of mankind; they will be a national, united people at Jerusalem, radiant with a terrestrial glory." Is it not strange that advocates for a Hebrew restoration do not see that one proposition cuts the throat of the other? If the Hebrew people are to be

raised to a significant authority, why seek to make them Christians? Missionary efforts among them, in such a case, is worse than puerile. Christians and Hebrews are alike ignorant of God's righteous government.

The final union of Hebrew and Christian, as we have seen, is predicted by Ezekiel. This prophet does not give the exact time of this. Daniel has given it.

The last vision of Daniel concerns "his own people." In this vision Daniel was made to understand that it did concern his own people, the Hebrews. (Dan. x. 14.) He knew that it concerned them, but he did not understand its predictions. "He heard, but understood not." (xii. 8.)

The vision was preceded by Daniel "mourning three full weeks." This mourning of Daniel was typical of the mourning of the Hebrews. It intimates the time during which they would eat "no pleasant bread." The three *full* weeks are a prediction of 3,000 years, and date from Solomon's defection, when, drawn away by his wives, he raised temples to false gods, to the final ingathering of the Hebrews to Christ's kingdom. This time is also predicted by the twenty-one days that the Prince of the kingdom of Persia withstood Daniel.

Daniel is transported in vision to "the side of the great river, which is Hiddikel." If we turn to Genesis ii. 14, the river Hiddikel is found to be "the third river which goeth toward the east of Assyria." The river and its four heads, which go out of Eden to water the garden, are explained in "Truths Maintained." The river Hiddikel is prophetic of the spiritual waters supplied to mankind in these our days.

Daniel "lifted up his eyes and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like *the beryl*." We shall have occasion presently to explain the precious stones appointed to be worn in the breastplate of the ephod by the Hebrew high priest, as also the precious stones in the foundations of the wall of the holy city. Suffice it to say, at present, that the beryl is the first precious stone of the fourth row, and intimates, as does the river Hiddikel, the times in which we live. The present times are also intimated by "and the voice of his words like the voice of a multitude." (Dan. x. 6.)

The opening part of the vision contained in the 10th chapter announces, first, the long-continued darkness of the Hebrew people; it then exhibits our times, and goes on to show that, by the instrumentality of an individual, increased light will be given them.

Daniel's state was typical, as we have said. To intimate that the vision concerned a distant period, he is told that "the time appointed was long." He describes himself also as "his comeliness turned into corruption;" and that "when he heard the voice of the man's words he was in a deep sleep on his face, and his face toward the ground." In this condition, typical of the present deep sleep of the Hebrews, a "hand touched him, which set him upon his knees and upon the palms of his hands." The time appointed is approached when Daniel, or the Hebrews, will be set up "upon their knees, and upon the palms of their hands." They will begin to be placed in an attitude of listening.

Having presented some general features of the

present times, the vision goes on, as conveyed in the 11th chapter, to present things in relation with Christianity. By declaring when a false Christianity, which takes away the daily or Christ's true perpetual sacrifice, is overthrown, the vision gives the exact period of the ingathering of the Hebrews.

The 12th chapter contains the portion of the vision which declares when this shall be. When false Christianity, or Popery, is overthrown, the Hebrews, thirty years afterward, will begin to awake out of their deep sleep. They now sleep in the dust of the earth. Their doctrines are derived from temporal, earthly things. At this period they will perceive this, and will begin to give their assent to a worship in spirit and in truth. They will acknowledge Christ to be their Divine Teacher. Forty years after the commencement of this movement, the great body of Hebrews will have become Christians. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." That is to say, blessed is this period of time.

The prophets write about Israel returning to their own land. The land of Israel is a figure to express a right knowledge of God. The promised land, flowing with milk and honey, was typical of God's land wherein dwelleth righteousness. All prophetic language is built upon the historic types; and consequently, Israel is said to return to their own land, when it is meant that a right knowledge of God shall obtain.

The term Jew, as applied now to the Hebrews, is a misnomer. Under the Christian dispensation, "He is not a Jew who is one outwardly, but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not

of men, but of God." A true Jew is not a rejecter of Christ, but a faithful disciple. The faithful follow the Lion of the tribe of Judah, the unfaithful Israelites reject Him. Consequently, the prophet Zechariah writes, that "ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." The prophet is here predicting the advancement of true Christianity.

The term "Judah," in almost every instance in the prophecies, means Christianity. Nearly all the prophecies which have been supposed to relate to the Hebrews, are intended of Christians. The prophetic writings concerning "Judah" are full of "the hurt of *the daughter* of God's people."

The burden of the prophecies concerns Christianity. The typical predictions relating to the Hebrews are mixed up in the prophecies. Many of the prophecies have been fulfilled in the Hebrews, and again have been, and some have yet to be, fulfilled in Christianity. These prophecies refer to both dispensations: but have by far deeper realities and intenser meanings in Christianity.

The term "Judah" comprises Hebrew Jews and Christian Jews. The Hebrew race, the people of Judah after the flesh, the sons of the Hebrew Jacob, or Israel, are to merge in and to become the people of Judah after the spirit, the sons of the spiritual Israel. Jews are not now, as before, made after the order of a carnal covenant: but are so by spiritual union with the Spirit of the living God. Since the coming of Christ, the term Judah has reference to Christianity. All who desire to be true Jews "must follow the

Lamb whithersoever He goeth." They must be worshippers of God "in spirit and in truth," as Christ hath taught. They must recognise Christ as the Divine Lawgiver. They must see in Him their God, their Redeemer, their Sanctifier, their King—the King of the Jews.

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### CHAPTER III.

#### THE GENERAL SCHEME OF PROPHECY.

THE scheme of prophecy is most comprehensive, and deals with the great features of human events in relation with God's special kingdom. It does not, but very rarely, embrace the petty affairs of nations. Some prophecies relate to this or that city or nation, now of the past. This relation, though first in the order of time, is only second in importance. The prophecies have been fulfilled in these their physical, typical, minor meanings; and have been, or are to be, again fulfilled in their spiritual anti-typical major meanings.

An uniformity or general character pervades the prophetical Scriptures. They all proclaim the great leading features of spiritual things on earth. Christ's kingdom, and its obstructions by other kingdoms, are the main features. Prophecy is a majestic river, into which each prophet pours some one or other tributary. The Revelation embraces nearly the whole, and is the great river itself, after the coming of Christ.

Daniel shows the kingdom which the God of heaven



would set up, and its obstructions for given periods in Romanism and Mahomedanism.

Zechariah shows the spiritual condition of the earth, after the coming of Christ, under the figures of four chariots, in which are varied-coloured horses, symbolic of Christ's kingdom, and its opponents, the Mahomedan, Roman, and Pagan kingdoms.

Ezekiel the like obstructions, and general spiritual aspect after Christ's coming, under the figures of four living creatures.

St. John, in like manner, exhibits Christ's kingdom and its opponents, Romanism, Mahomedanism, and Paganism.

All the prophetic books concern these main features. Some assist to develop this, some to develop that feature, so as to complete a perfect whole. The Revelation embraces nearly the whole. We shall, therefore, proceed to an explanation of the Revelation, beginning with "the throne set in heaven, and one sat thereon, surrounded by twenty-four elders and four beasts."

The Revelation takes the character of all visions. It presents a future. A prophet is carried in vision to a state of "things which must be hereafter." God knows what agents will be employed, and what scenes will be brought about, and the prophet is transported successively into fellowship with the agents, and into the forthcoming scenes. The actors and the scenes are portrayed by symbols.

The Revelation is constructed upon the plan of a succession, or a series of sets of pictures, each set containing a full series. Before the sets are exhibited, a comprehensive picture is shown. This picture is to represent the consummation, or finished work; the

sets, the several means by which the work has been wrought.

The first picture is God seated on a throne, surrounded by twenty-four elders, or the two dispensations, and four beasts, representing the spiritual condition of the whole earth. We find all are joining in a universal song of praise and triumph. The four beasts, representing varied conditions of religious life, are brought, by the influence of the Hebrew and Christian dispensations, to a right knowledge of God.

These beasts have "each of them six wings about them," intimating that the spiritual condition of the earth the beasts symbolise would continue 6,000 years.

With regard to these 6,000 years, some of the prophecies show that Mahomedanism, and a contiguous Paganism, will continue through the seventh millenary. The condition of the earth, which the beasts symbolise, will continue 6,000 years. God, through the whole of this time, is imperfectly known. At the close of the 6,000 years, the Hebrew sabbatical rest begins. At the close of the Hebrew sabbatical rest, the Christian sabbatical rest begins. The Hebrew rest is the image of the Christian rest—the shadow preceding the substance. "There remaineth a rest for the people of God." The true rest is after the seventh millenary. The condition of the earth, symbolised by the four beasts with six wings, will be changed in the coming millenium. There will yet, however, remain some stains of the past, until the eighth millenary.

The opening picture having exhibited the completed work, the vision commences the successive series, to show how it has been brought about. A book written within, and on the backside sealed with seven seals, contains the series.

The Lion of the tribe of Judah opens the several seals.

The six first seals comprise a completed series. The seventh includes many sets of series.

The four first seals complete a series of pictures exhibiting the spiritual condition of all the earth after the introduction of Christianity. As each generic condition is exhibited, the beast symbolising that condition says, "Come and see."

The first seal discloses Christ, or Christianity, going forth conquering and to conquer.

The second seal, Mahomedanism, in opposition thereto, for a time successful by the help of "the great sword," by which Mahomedanism was promulgated.

The third seal, Romanism trafficking in spiritual things, "*a measure of wheat for a penny, and three measures of barley, or a substitute, for a penny.*" The bread of life in stinted measure, and its substitute threefold, alike for *the penny*.

The fourth seal, Paganism exhibited as Death and Hell seated on a pale horse.

These four have presented the broad features of religious life over all the earth.

Having presented these, the fifth seal discloses the struggles within Christianity, and the persecutions which would follow of the true believers.

The sixth seal discloses the change out of this state of Christianity by a great earthquake or revolution—the Reformation. This movement progresses until all the earth is brought to worship, and to praise, and to give glory to God.

As in the opening picture there is a completed whole, so the six seals present a completed whole.

The seventh seal, when opened, discloses all the other series. To the right comprehension of these, it will be well to divide them into the order in which they stand. This order is, the trumpets, Christianity and her internal opponent, the vials, the judgments upon apostate Christianity and Paganism, the millenium, the holy city.

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## CHAPTER IV.

### THE TRUMPETS.

THE trumpets begin with the first movement of Christianity, and proclaim successive movements in opposition until the false, into which Christianity is carried, is put aside, and the true established.

The seventh seal, we have said, comprises several series. It is opened, and discloses matters from the first dawn of Christianity. At its opening there is "silence in heaven about the space of half an hour."

"Heaven," in the Apocalypse, is a term to denote Christ's true kingdom. In this kingdom is silence, or repose, for about the space of half an hour. The Hebrew hours were not sixty minutes, but indefinite portions of the day, regulated by the seasons. Light and darkness were divided into four portions each. Thus there were eight parts in every full day. A day in Scripture is "as a thousand years." The half hour is a portion about a sixteenth of a thousand years. The half hour's silence describes the period

during which the doctrines of Christianity were promulgated without commixture with Pagan doctrines. It may be styled the Apostolic period.

At the expiration of the half hour, "another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into *the earth*: and there were voices, and thunderings, and lightnings, and an earthquake."

The angels of the Apocalypse personify the reigning genius of a movement. This other angel, with all the accompaniments, describe effects produced by the preaching of the Gospel. "Fire from the golden altar," or religious truth, is "cast into the earth." The earth is a figure for nominal godliness. There are three conditions of religious life, expressed in the Apocalypse by the several terms, "heaven, earth, and sea." These comprise every condition; minute shades of difference are not noticed. Earth is used for the Roman empire. When Christianity becomes commingled with the heathen sentiments of Rome, it is still distinguished by the word "earth." "Heaven" is the true kingdom; "earth," the nominal kingdom; "sea," Polytheism or Paganism. The intimation in the passage before us is, that the Gospel being preached in the Roman empire produced a revolution in religious sentiments.

Upon this, "the first angel sounded, and there followed hail and fire mingled with blood, and they were

cast upon the earth : and the third part of trees was burnt up, and all green grass was burnt up."

"Hail and fire mingled with blood," describe great controversy, wherein truth and falsehood mingled. The third part of the trees of the earth, or the third of the worshippers of Jupiter, by this controversy was burnt up or consumed. Their faith in Jupiter was gone, and they as heathens consumed. "All green grass was burnt up." The spiritual nourishment a former system of religious worship supplied, was destroyed.

"The second angel sounded, and as it were a great mountain burning with fire was cast into the sea : and the third part of the sea became blood, and the third part of the creatures which were in the sea and had life died ; and the third part of the ships were destroyed."

When Christianity had made some progress by impregnating a portion of the Roman empire with its doctrines, a great religious mountain was formed, burning *as it were* with fire. Mountain is a term used throughout Scripture for a religious system. This new mountain seemed like truth, it was "as it were" burning with "fire." This was cast into the sea, or Paganism, and the third part of it became blood. Blood is a term used to signify impurity. It stands in contrast with water. Aaron's rod turned the waters of Egypt to blood, and all the fish therein died. The third part of the creatures in the sea, or the third of Paganism, which had life in Paganism, died. The third of the ships on the sea were destroyed, or the third of the religious systems of Paganism were overthrown.

"The third angel sounded, and there fell a great

star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

The third part is repeatedly mentioned. It does not mean an exact third. It denotes three divisions. "Rivers and fountains of waters" are employed as a figure to express religious sentiments. The third part, which by the previous trumpet had become Christian, by the operation of this trumpet becomes bitter or unwholesome. The star from heaven is the Roman government in the person of Constantine. He was burning as it were a lamp. He brought with him the light which had been granted to the former religious system. By introducing into this third the religious sentiments of the preceding system, Christianity was made bitter, and instead of giving spiritual life, was a cause of spiritual death.

"The fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

This describes the darkness into which Christendom fell, after the commingling with Christian doctrines the sentiments of a preceding system, which the former trumpet announced.

Now an angel flies through the midst of heaven, denouncing, "Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels yet to sound." These are sequences of the preceding trumpets. The false,

into which Christianity was carried, brings with it as a necessity, "Woe, woe."

"The fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."



This describes the defection and fall of the bishop of Rome, and the consequences which flowed out of that defection. The bottomless pit is the hell or purgatory, the invention of priestcraft.\* The locusts upon the earth are the clergy. The command of Popery, or Romanism, to them is, that they should not "hurt the grass of the earth," or the spiritual nourishment provided by Popery; "neither any green thing," or that which is alive in Popery; "neither any tree," or any man, a Papist; but only those men which (as they say) "have not the seal of God in their foreheads," (which they pretend to put there, xiii. 16.) The remaining portions describe Popery and its power threatening purgatory. Men desire to die, but priestcraft says, Nay, ye shall not die, but be in purgatory for five months, or a part of a future time. "The hair as of women," is a covering of religious systems; "teeth as lions," power to hurt, claiming to be Christians, tearing and destroying in the name of the Lion of the tribe of Judah. The angel of the bottomless pit—the Destroyer—is the Pope, or Popery.

"The sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads

\* See "Truths Maintained."

of the horses were as the heads of lions ; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails : for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood ; which neither can see, nor hear, nor walk : neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

This describes Mahomedanism destroying the third of mankind. It is a remarkable fact, and demanding attention on the part of Christians, that Mahomedanism is nothing like so greatly condemned in the Scriptures as apostatised Christianity. Herein "is a voice from the four horns of *the golden altar*." These words imply truth. Truth, however, prepared in time, which the several divisions by which time is marked denote. It means that Mahomedanism selects the truth out of previously prevailing sentiments. Being, however, prepared in time, and therefore mingled with falsehood, it is defective. Mahomedanism is superior to every other form of religious belief, excepting true Christianity, in this, that it asserts, "There is but one God." Mahomedanism is, therefore, but little condemned. This trumpet announces woe to Christendom. Mahomedanism appears to have been raised as a barrier to prevent the spread of false Christianity. The remarkable silence maintained

with regard to Mahomedanism is particularly observable in the book of the prophet Zechariah. It is introduced under the symbol of "a chariot with red horses;" but not one word is said in condemnation. Prophecies show that it will be wasted away; but it will not be wasted away until a Christianity is presented superior to Mahomedanism. If the idol-worship of Christendom be put in contrast with the faith of Mussulmen in one God, the impurity of Christendom stands out very prominently.

Between the sounding of the sixth and the seventh trumpets an important epoch is presented. It will be seen that the seventh trumpet announces the final overthrow of the false Christianity. "The kingdoms of this world" mentioned, are intended for the kingdoms which, in another part of the Apocalypse, we find give their strength to the beast, or Romanism. These kingdoms become "the kingdoms of our Lord," at the sounding of the seventh trumpet. The epoch spoken of has reference to the seventh trumpet. "In the days of the voice of the seventh angel, when he shall *begin to sound*, the mystery of God should be finished, as He hath declared to His servants the prophets." The days of the voice are with us. The seventh trumpet is beginning to sound, the mystery of God about to be finished.

A mighty angel is described, coming down from heaven, clothed with a cloud; and *a rainbow was upon his head*, and his face was as it were the sun, and his feet as pillars of fire. This angel preaches glad tidings of reconciliation. He has God's countenance with him, and he marches onward supported by religious truth.

"He had in his hand a little book open," a book of

truth; and "he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth." By the aid of truth he is instrumental in conquering Paganism and Romanism. His teachings will subdue both.

"When he had cried, seven thunders uttered their voices." The seven thunders issue from the seven mountains, symbols of false religious systems. The seven mountains on which Romanism sits (xvii. 9), are these mountains. Romanism is built upon combined sentiments of false religions.

These "thunders are to be sealed up." The effect of promulgating truth will be to seal them up.

"The angel which John saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."

The angel has announced that God is the Author of all things. As stated here, "the heaven and the things therein, the earth and the things therein, and the sea and the things therein." These are all products of God, and created in time. Now these spiritual things of time should be no longer. The mystery of God is about to be finished. False religious systems, having their birth in time, will be dissolved by the truth put forth in the open book.

"And the voice which John heard from heaven spake unto him again, and said, Go, and take the

little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And John went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And John took the little book out of the angel's hand, and ate it up; and it was in his mouth sweet as honey: and as soon as he had eaten it, his belly was bitter. And the angel said unto John, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

This passage is prophetic. It teaches that the little book will be digested by John's prophecies. John, through its means, will prophesy again. Its taste is sweet; it presents the fruits of John's labours. "His belly is bitter," not the book bitter, but John's belly is bitter, and he digests the book. It will be found that, through its aid, John prophesies "again before many peoples, and nations, and tongues, and kings."

To John is given a reed like unto a rod. The reed is a measuring rod of priesthood, and by it the temple of God, the true worshippers, are rightly measured.

The temple is now contrasted with the court which is without. The court is given to the Gentiles, heathen Christians, and they tread under foot the true worshippers forty and two months, that is, for 1260 years.

At the expiration of the 1260 years, an earthquake, or revolution, is announced—the Reformation.

"The second woe is past; and, behold, the third woe cometh *quickly*."

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this

world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

This describes a revolution that is now *quickly* coming upon us. It has reference to the complete reformation of Christendom. It is confined to Christendom. The four beasts are not in this scene. The kingdoms of this world are the kingdoms of Christendom. A complete change will be produced. The ark of God's *testament* will be seen in His temple. Whereas the truth has been overlaid, now will it rise into view; the waters of life have been polluted, now will they flow pure.

## CHAPTER V.

## CHRISTIANITY, AND HER INTERNAL OPPONENT.

ANOTHER series is now begun, to show the real enemy of Christianity.

Zion is introduced as "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

Zion, towards the close of the Hebrew dispensation, all things being prepared, gave birth to a "man-child." The man-child is Christ. Strictly speaking, the Virgin Mary was not the mother of Christ. Hence the expressions, "What have I to do with thee, woman?" And again, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and *mother*." The coming of Christ was due to, or on account of, Zion. The Virgin Mary was a vehicle for assuming Humanity. In Christ is the origin of a new order of things spiritual. Christ is spiritually born of Zion, the man-child of a future perfect man in Christ—"His Church the body, the fulness of Him." (Ephes. i. 23.)

Opposed is a great red dragon, having "seven heads and ten horns, and seven crowns upon his heads."

These are symbols standing for the full opposition of man's ways to God's ways. The dragon, or serpent, is an impersonation of man's subtle nature.\* The seven heads, with crowns, symbolise false religious sentiments. The ten horns are explained by God's words to Moses—"They have tempted me now these ten times, and have not hearkened to my voice."

\* See "Truths Maintained."

Between these two antagonistic powers a conflict is described. The devil, or the dragon, is driven out of heaven into the earth. Christ taught pure doctrines, and those who accept them in their integrity, to the best of an honest belief, are called inhabitants of heaven. The devil is driven from among them into the earth. Persecution results, and the earth is said to help the woman. By permitting the truth to be overlaid with preceding false opinions, persecution ceased; men's attention was withdrawn from the few who, in obscurity, entertained the truth. The woman Zion, or the few, fled into the wilderness, where she was nourished for a time, times, and half a time. She has two wings of a great eagle given her, that she might flee there. An intimation that for two thousand years her condition would not be wholly altered. The time, times, and half a time, refer to the actual time in the wilderness during which the Zion of God would be unseen of men. At the Reformation she began to emerge from the wilderness.

The general form of the opposition to God's truth being described, the particular form which it would assume is made known.

"A beast rises out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."

The beast is Rome rising out of the sea, or Paganism. To show that this is political Rome, the crowns are on the horns. The horns denote ten large provinces, or kingdoms, of which Pagan Rome consisted. The seven heads, upon which the name of blasphemy is written, are the varied religious systems which obtained in that vast empire.

St. John and Daniel show that Pagan Rome would



become Papal Rome. The Revelation describes "another beast coming up out of *the earth*; and he had two horns like a lamb, and he spake as a dragon." This beast presents an appearance of Christianity, but speaks or teaches Pagan doctrines. Popery is then described, and the Latin kingdom announced as its seat.

Another picture of an opposite character is now presented.

"John looked, and lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads. And he heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and he heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and the Lamb. And in their mouth was found no guile: *for they are without fault before the throne of God.*"

This is a vision concerning the days in which we live. The witnesses for God have been successful. The Reformation has progressed. A saving knowledge of Christian truth has been imparted, and a very large body of faithful believers sing the new song, "We are redeemed from the earth." These are they not defiled with religious systems, or ecclesiastical churches. They hold a right belief in God, and they sing the song before all the earth.

At this period of time, which is the present, "another angel flies in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; *for the hour of His judgment is come*: and worship Him that made heaven and earth, and the sea, and the fountains of waters."

This angel is the same who declares that "time shall be no longer;" that earthly spiritual things shall give way to heavenly spiritual things. "The hour of God's judgment is come." God, who has directed the varied systems of religious worship, now declares the hour of His judgment to be come, and their doom to be fixed. The everlasting Gospel seals their fate. That the everlasting Gospel is now preached, implies that previously it has not been preached. It has been promulgated from the beginning. It is everlasting. It has been taught by God in every age, and specially by Christ, God manifest in the flesh. But it has not heretofore been received. It has not been understood. It has not been God's purpose that it should have been previously understood. God made "heaven and earth, and sea, and *the fountains of waters*." He has been instructing mankind, and giving lessons up to the enlightenment which each nation has reached. God has made "all His mountains a way." His footsteps are now seen in China. The people are about to burst the bonds of darkness. They are receiving the Gospel. Its form to them yet is very imperfect. They cannot comprehend it in its integrity. It is, therefore, presented to their imaginations in a form they can appreciate. It is needful to lead men through a long course of training. Without great enlighten-

ment they are unfitted to have the Gospel preached to them. They are unfitted for its reception. I wish to avoid, in this little book, argumentative language. I must refer the inquiring to "Truths Maintained." Suffice it to say, that henceforth the Gospel will be preached. Now, the Gospel proclaims God's universal love. Mankind must be taught—Christians, Mahomedans, Pagans, all alike—that creeds do not give life. No creed is bad that teaches love to a Supreme Law-giver, and love to fellow-man. "Zion will say, The Lord hath forsaken me, and my Lord hath forgotten me." Those who cannot understand, let them read the 49th chapter of Isaiah. The prophet is predicting concerning our days, when God's footsteps will be traced upon all the mountains, or the religious systems which have prevailed.

"There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornications."

Shortly this angel will follow. When we come to the vials we shall be better able to comprehend this.

"The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here

are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours : and their works do follow them."

We see here three consecutive movements: the everlasting Gospel preached; Babylon fallen; the wrath of God denounced against those who will yet uphold or worship the beast and his image. We shall presently find that these consecutive movements are announced in the vials.

In this chapter two harvests are described as succeeding these consecutive movements. The first has reference to Christendom, the last to Paganism.

"The last is described as the winepress trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

The consecutive scenes portrayed in the 14th chapter begin with the Lamb on Mount Zion and his many faithful ones, and end with the final conflict when Paganism is wholly destroyed. The period of time employed is 1600 years, beginning, say, in the seventeenth century, when Protestantism had made some progress, and ending in the three thousand three hundredth century.

## CHAPTER VI.

## THE VIALS.

“THE seven angels, having the seven vials, came out of *the temple of the tabernacle of the testimony* in heaven, clothed in *pure and white linen*, having their breasts girded with golden girdles.”

The whole of this description implies purity and power derived from the Gospel. The vials are poured out by the agency of the Gospel.

“One of the *four beasts* gave unto the seven angels seven *golden vials* full of the wrath of God.”

The “one of the four beasts” is Christianity. The wrath of God is explained in “Truths Maintained” to be a wrath which consumes evil. The golden vial which Christianity gives contains Gospel truth. Successively, the seven angels pour this out. The vials must not be confounded with God’s political government of, or physical judgments upon, the nations. The vials and God’s chastisements are of totally opposite characters. The vials are messengers of mercy—the chastisements are to compel men to receive God’s messages of mercy.

“The first angel poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.”

This vial was poured out by the writings of Wickliffe. By these, and others which have followed, a grievous sore fell upon Popery. The vials must not be supposed to cease as soon as the pouring out begins. Their operation continues while yet the system remains which has to be removed. They

continue to be poured out, until the whole purpose is effected. This vial will continue until Popery is no more.

“The second angel poured out his vial upon the sea; and it became as the blood of a dead man, and every living soul died in the sea.”

This vial commenced pouring out when Protestantism began its missionary labours among Pagan lands. It will continue its operation until Paganism ceases. Before the preaching of Christianity, Paganism gave a life agreeable to its doctrines. When Christianity is preached, Pagan doctrines become as “the blood of a dead man.” The souls previously alive in Paganism die as Pagans under the operation of this vial.

“The third poured out his vial upon the rivers and fountains of waters; and they became blood.”

This vial is universal in its operation. It is poured out upon all the religious systems which have obtained. It synchronises with “the preaching of the everlasting Gospel.” “Rivers and fountains of waters” are symbols of religious doctrines. This vial will continue its operation until the whole state of spiritual things, heretofore exhibited, are put aside for a new order of spiritual things. The religious doctrines, instead of supplying, as has been supposed, the water of life, will be turned into blood. As the rod in Aaron’s hand turned the waters of Egypt into blood, and all the fish died, so a rod in the hand of another will turn the rivers and fountains of waters into blood, so that they will not be sources of spiritual life.

Attending this vial is much trouble. It is not only expressed here, but proclaimed in many parts of Scripture. The word “blood,” in the passage that follows, is employed in a twofold sense, literally and figuratively. “I heard the angel of the waters say, Thou art

righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." God's judgments will be needful to effect the required changes.

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory."

This vial is poured out upon the Popedom. The sun or centre of the system will be attacked. Popery will lose its head; but Popery will not yet be destroyed. Papists repent not to give God glory.

"The fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

"The seat of the beast" is Popery, or heathen Christianity. The dragon gives the seat (xiii. 2). The principles and doctrines of Popery will be assailed by this vial. The head of the system will have been destroyed by the former vial. Its coherence, as a system, will have been broken; nevertheless, Popery will struggle for continued existence. This vial will destroy it.

The third, fourth, and fifth vials, I believe, will follow in rapid succession. They synchronise with the three angels who follow each other, as announced in the fourteenth chapter.

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was *dried up*, that the way of the kings of the east might be prepared."

This vial will be poured out upon Mahomedanism. When Christendom has been purged of its heathenism, the fairer aspect which pure Christianity will present will have its influence upon Mahomedanism. Mahomedans will begin to inquire into the doctrines, and will, therefore, acquire the truths of Christianity. They will then perceive that Christianity is a purer faith than Mahomedanism. Under the influence of Gospel truth, Mahomedanism will "be dried up," or, as it is in Daniel, "be broken without hand."

Every other commentator, as I think, has assigned a termination of Mahomedanism in our day. I assert, that it will yet continue a thousand years. The period of time in which we live, and the dispute concerning Mahomedanism, was foreseen by Daniel. He has expressed it in the following words: "I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The 2,300 days, for years, are said to have commenced prior to Christianity. It is not so. They commenced with Mahomedanism. The sacrifice taken away is Christ's daily, perpetual sacrifice. Mahomedanism took this away, and trod under foot both the sanctuary and the host. It is expressly said "by *him*;" and therefore, if the "him" refer to Mahomet, or Mahomedanism, then



by Mahomet, or "by *him*, the daily sacrifice was taken away."

Between the pouring out of the sixth and seventh vials, "three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

Towards the close of the next millenary, the remains of Paganism, a raked-up Romanism, and a surviving Mahomedanism, will, like frogs, be croaking about their several supposed excellences. This passage synchronises with Rev. xix. 21; Rev. xx. 8; and Ezek. xxxviii. and xxxix.

This resuscitation of all but extinct doctrines will bring on another and final struggle. The seventh vial will then be poured out.

"The seventh angel poured out his vial into the air; and there came a great voice out of the temple saying, It is done."

This vial is poured into the air, or is universal. At this, the final conflict, every false system is destroyed. Every island, or Gentile isle, will flee away, and the mountains of heathenism, or heathen worship, will not be found. To intimate that Romanism had before been overthrown, great Babylon is said "to come into remembrance."

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## CHAPTER VII.

### THE JUDGMENTS OF POPERY AND PAGANISM.

THE 17th and 18th chapters contain the judgments of Popery, the 19th of Paganism.

In the 17th chapter, Rome Papal is represented as

a woman arrayed in purple and scarlet, seated upon a scarlet-coloured beast, "having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth."

She sits upon seven mountains. Here is the mind which hath wisdom. The seven mountains are the combined heathen sentiments which give her a seat. The dragon having the seven horns, with seven crowns, symbolising all false religions, gave her a seat. She sits upon, as I have before said, combined false religions, of which Popery is compounded.

The scarlet-coloured beast has ten horns. The beast from the sea had ten horns. The ten horns of the one are not the ten horns of the other. Rome Pagan, with its ten horns, was broken up. Rome Papal followed, and this was compounded of ten European kingdoms. These kingdoms gave their strength to the beast; the time is now fast approaching when they, as a portion have already done, "shall hate the whore, and shall make her desolate."

The 18th chapter proclaims her end. Two angels follow each other, as we have seen announced in the 14th chapter. One proclaiming, Babylon is fallen, is fallen—the other, inviting her people to "come out of her, that they be not partakers of her sins, and that they receive not of her plagues."

The three angels announced in the 14th chapter, the third, fourth, and fifth vials, and the judgments upon Popery, synchronise, and are identical in their objects.

The judgments upon Popery will be very marked and very sudden. God's voice will be heard in tones

to command attention. "Alas! alas! that great city, that was clothed in fine linen, and purple and scarlet, and decked with gold, and precious stones and pearls. In *one hour* so great riches is come to nought. . . . in *one hour* is she made desolate. . . . A mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, *Thus with violence* shall that great city, Babylon, be thrown down, and shall be found no more at all." The one hour may signify, as I believe it does, in accordance with the previous explanation of the half-hour, an eighth of a thousand years, or about one hundred and thirty years, during which the fifth vial will be pouring out; but it also probably means instant. The judgment is sudden, like a great millstone thrown into the sea. "*Thus with violence* shall that great city, Babylon, be thrown down." This will probably take place very shortly. When this has occurred, the other angel will say, "Babylon is fallen, is fallen." Probably, one hundred and thirty years will be employed in the overthrow of Papal doctrines, when the Hebrew or first sabbatical rest will begin.

The judgment upon Paganism follows in the 19th chapter. This chapter opens with exulting voices, rejoicing over the destruction of Popery, and saying, "Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand."

The judgments upon Popery have been completed in the pouring out of the fourth and the fifth vials; and the first harvest of the earth, mentioned in the 14th chapter, is ripe.

Now a voice is heard proclaiming the marriage supper of the Lamb. This voice is the voice of a multitude; but it is also a special individual voice, crying, "These are the true sayings of God." John falls at his feet to worship him. And he said unto John, "See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

Now is heaven opened, and Christ, the Faithful and True, and His army, go forth to conquer. The Word of God has now free course, and its effect is to destroy all heathenism.

In this chapter are two suppers described. The first is, as we have before stated, "the marriage supper of the Lamb." The wife hath made herself ready. True Christianity prevails. The second supper is "the supper of the great God." This supper is prepared at the pouring out of the seventh vial. This is brought on by the faithful preaching of the Word of God. The result is, that all remaining principles, after the first supper, adverse to Christianity, are cast into a lake of fire, and consumed.

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## CHAPTER VIII.

### THE MILLENIUM.

THE 20th chapter presents in itself a completed picture. Its predictive details commence in our day, and terminate with the close of the next millenary,

or rather, with the beginning of the fourth Christian millenary.

We have seen that at the sounding of the fifth trumpet, a star, or mighty one, fallen from heaven, had "given to him the key of the bottomless pit." Herein is the origin of all the ideas reigning in Christendom concerning the devil and hell.

The 20th chapter opens by presenting "an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

This angel is one who announces that hell is that condition of mankind which is opposed to God, and is limited to earth; and the Devil, man's subtle nature, arising out of the union in man of a spirit with flesh—the two antagonistic principles, spiritual and animal, producing the serpent, more subtle than any beast of the field.\* The great chain in the angel's hand is the chain of consecutive teachings to be found in the Word of God. In "Truths Maintained" this chain is exhibited, and by its aid the Devil is bound for a thousand years.

The consequences will be an entire change of things in Christendom. The saints, who have been persecuted as a body, will now reign. Christendom has been buried in death. Now will be a resurrection. "This is the first resurrection." It is coincident or identical with the first harvest and the first supper.

\* See "Truths Maintained."

After the thousand years, "the croaking frogs out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," will again for a short time loose Satan. He will now go out to deceive the nations which are in *the four quarters* of the earth, Gog and Magog, to gather them together to battle. "The four quarters of the earth," is only another figure for universality, as "the air" is in the seventh vial.

A great white throne is now set in heaven, and the earth and the heaven of heathenism flee away. At this tribunal the dead are judged out of the several books peculiar to each religious system, and "they are judged every man according to his works," not according to his opinions. The Book of Life, the Word of God, is now opened to all mankind. "Death and hell," or Paganism, "the second death," is now destroyed. "The rest of the dead," not having life at the first resurrection, now receive life through the Word of God, or the Book of Life. Heathenism is now wholly destroyed. Paganism is henceforward no more, there is "no more sea."

This portion of the Revelation synchronises with—  
The second harvest of the vine of the earth, xiv. 17—20;

The seventh vial, xvi. 13—21;

The supper of the great God, xix. 17—21;

The conflict described by Ezekiel, chapters xxxviii. and xxxix.

## CHAPTER IX.

## THE HOLY CITY.

WE have commenced this little book by showing that the Scriptures have their force and meaning in the fact that the holy city describes, in a figure, the faithful, God's church on earth. The vast importance of this fact will be seen when it is comprehended that the knowledge of it overturns the whole preceding religious earthly systems. Not only will it affect man religiously, but it will also affect him socially and politically.

The chapter which begins the description of the holy city opens, "John saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

At Christ's coming the new heaven and new earth had their beginning. When Paganism is destroyed they will have wholly supplanted the old heaven and earth. By placing this verse as the last of the preceding chapter, its terms will be more readily understood. It is, however, properly placed where it is, because the holy city, which Christ began to build, is the primary cause of the new heaven and new earth. By it "all things are made new," and "the former things are passed away." The cause which engenders evil is herein removed. God wipes away all tears from men's eyes. By true spiritual union with God, man is restored to purity of spirit and consequent happiness.

Herein is "God's temple" not man's temple. Herein is "the fountain of the water of life." All who are athirst may drink "freely." No exclusion

by reason of this or that supposed means of access. True, God has built this city by the aid of means, and especial means have been employed "in the gates and the walls thereof." But all who love the Supreme Being in sincerity have access hereto.

Her gates, or entrances, are formed of the Hebrew economy. By the aid of this, God has taught, and is teaching, man a right knowledge of his relation to God. The gates are equal on every side, so that all who will may gain access; and they are open continually to the enlightened. To whom God is the temple, to them is eternal day; "there shall be no night there." All enlightened by God by any means have access to the holy city. Though the gates are formed of the Hebrew economy, yet is there free admission to all, intimated by the names of the twelve tribes, the twelve typifying all mankind.

The wall of the city is raised in the Christian economy. The foundations of the wall have "in them the names of the twelve apostles of the Lamb." God works by means, and the two dispensations have been the means employed to teach a right knowledge. God, however, has worked by other means, and all brought into communion with God by any means are denizens of the holy city. The redeemed from the earth are harping with their harps, "as the voice of many waters." All who worship God in spirit and in truth are redeemed from the earth. The foundations of the wall have the names of the twelve apostles, because the Christian economy is an especial means to teach a knowledge of man's relation to God.

"She lieth four square, and her length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." As the



1,600 furlongs, mentioned in the 14th chapter, give a prophetic measurement, so, I believe, these 12,000 furlongs give a prophetic measurement. She is obtaining her breadth in 3,000 years, and, as she lieth four square, so the four 3,000 years give her 12,000 years' duration.

Her wall is "an hundred and forty and four cubits, according to the measure of a man, that is, of the angel." Her wall is composed of the 144,000 "redeemed from the earth, harping with their harps" on Mount Zion. Nothing entereth into the city that defileth. Her high wall is composed of them who "are without fault before the throne of God." These are the men "not defiled with women" (churches). They are raised above the pollutions which a love for this or that system betrays. When a heart is given to a system, it has but little room for God.

"The building of the wall is of jasper, and the city of pure gold like unto clear glass." Jasper is the precious stone which God has been pleased to employ to symbolise Himself. Pure gold is unmixed worship. The wall is built of love to God, and the city of pure worship to Him.

"The foundations of the walls of the city are garnished with all manner of precious stones." The foundations, we have seen, have the names of the twelve apostles. Besides these are all manner of precious stones to garnish the foundations.

Precious stones were ordered to be placed in the breastplate of the ephod worn by the high priest of the Hebrew polity. (Ex. xxviii.) These are in four rows. If these stones are examined, they will be found to stand in opposite relations to the garnishing stones of the foundations of the wall of the holy city.

The four rows end with a jasper, the garnishing stones begin with a jasper. Not that they are all the same stones.

The stones in the breastplate of the ephod symbolise successive agents, from Abraham, leading up to God; the garnishing stones of the wall, successive agents following God in the Christian economy. The stones are employed sometimes predictively by the prophets. The garnishing stones in the foundations of the wall can only be declared to be meant for this or that agent, as the prophecies may point out and assign them. The two first precious stones are "jasper," God; "sapphire," Christ: the others, successive prominent agents employed, which have appeared or which will yet appear.

As in the 19th chapter, so in the 22nd chapter, John records that he fell down to worship before the feet of an angel who showed John these things. John is a sign, as, in another place and in another matter, Ezekiel is a sign.

The abundance of light which God is vouchsafing may, without due warning, lead us, as in so many instances around us, to forget that we also are flesh. Though greatly blessed, and a true child of God, being enabled to cry "Abba, Father," yet we are also flesh. The angel who measures with a golden reed "the city and the gates thereof, and the wall thereof," is "a fellow-servant of the brethren the prophets, and of them which keep the sayings of this book." He declares that "These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to show unto His servants *the things which must shortly be done.*" He dares "not seal the sayings of the prophecy of this book: for *the time is at hand.*"

The warning here given may also be prophetic.

Nearly every preceding reformer, or innovator, has been set up on a conspicuous pinnacle as the head of a sect. I hope and trust that the time is at hand when all distinctive sectarianism shall cease. Let Christians have done with idols of every hue and every shape. Let Christians henceforth have no distinctive titles; but be called Christians, and worship God.

Before we close the exposition or explanation of the Apocalypse, the words of caution with which the book closes may well be inserted here:—"I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book." God grant that I may not have added thereto, or have diminished therefrom.

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## CHAPTER X.

### THE PRESENT.

WE have seen the progressive movements of the church. We have seen that the pouring out of the third vial "upon the rivers and fountains of waters," and the preaching "of the everlasting Gospel," precede the fall of Babylon the Great. These sufficiently indicate our present chronological position in the prophecies.

We will not, however, be contented with these indications. We will look into several of the pro-

phetic books, to gather from them the present position of the daughter of God's people—the second dispensation. We shall find that the present and past state of things are condemned by all the prophets—not one or two, but all the prophets condemn a heathen Christianity, and proclaim a change out of it. On account of the backsliding second people, Israel, "God has hewed them by the prophets, and has slain them by the words of His mouth." (Hosea vi.)

Isaiah is filled from beginning to end with the diseased condition of "the daughter of Zion," and of the means employed for her restoration. (Chapter i.) And not only "the daughter," as expressing Christendom, but "the daughters," churches, as especially denoting Protestant Christendom. (Chapters iii. and iv.)

Jeremiah's lamentations are over "the daughter of Zion, and her beauty departed;" and in his prophecies he tells you that "a wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and God's people love to have it so." Now, this must concern the second dispensation; because, in the first, God commanded the priests, the Levites, to bear spiritual rule, and the people to respect it. This prophet proclaims a change out of the priestly rule, and then *the city* shall be called "*The Lord our righteousness.*"

Ezekiel's prophecy concerns "the rebellious house which have eyes to see, and see not; and ears to hear, and hear not: for they are a rebellious house," and "the shepherds who feed themselves, and not the flock." Under the imagery of a valley full of bones, the prophet proclaims a coming change of "the whole house of Israel."

Hosea's book concerns the whoredoms of *Ephraim*

(the symbol name of Christians), and that God's people are destroyed for lack of knowledge. God hath smitten, but He will bind up, the prophet tells us. "After two days (or two thousand years) He will revive us; in the third day He will raise us up, and we shall live in His sight." Read what this prophet says of Ephraim, the second son of Joseph, the symbol character for the second dispensation, and why it is God hath hewed Ephraim and Judah by the prophets.

Joel's prophecies concern "the drunkards," and the nation come up upon God's land, strong and without number, whose teeth are the teeth of a lion, and the cheek teeth of a great lion. He foretels that *Jerusalem shall be holy*, and that "*no strangers shall pass through her any more.*"

Amos also condemns the kine of Bashan that are in Samaria, and the famishing condition of Israel, and that "every *cow* (figure for church, in conformity with the principal figure, kine) shall go out of the breaches that are before her."

Micah has proclaimed the darkness that should come over the house of Israel, and for "the iniquities of the heads and princes Zion should be ploughed as a field." The mountain of the Lord shall be, however, established in the mountains, and exalted above the hills.

In fact, all the prophets prophesy mainly concerning Christianity, her defection and her restoration.

The prophet Zechariah, in the fifth chapter, by the aid of a flying roll, has exhibited the condition of the whole earth after the introduction of Christianity.

In the preceding chapter, under the figure of "a candlestick, all of gold, and two olive trees by it," pure Christianity is presented. The prophet then turns and exhibits a flying roll, containing a picture of

an opposite character. "The length of the flying roll is twenty cubits, and the breadth thereof ten cubits." The length and the breadth together make up the curse that goeth forth over all the earth. The length of twenty cubits is twenty hundred, or two thousand years; the breadth of ten cubits is ten hundred, or one thousand years; added together, making three thousand years.

"Every one that stealeth shall be cut off as on this side according to it,"—Christians; "and every one that sweareth falsely shall be cut off as on that side according to it,"—Mahomedans and Pagans. Christendom for two thousand years, the rest of the earth for three thousand years.

An ephah, or measure of capacity, is now exhibited. An angel said, "This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth." A woman is seen seated in the midst of the ephah. And the angel said, "*This is Wickedness.*" The woman is cast into the midst of the ephah, and a weight of lead is cast upon the mouth, and "behold, there came out two women." The two women, I incline to the belief, are the eastern and western churches. These two women bear the ephah to the land of Shinar, or Babylon. Christianity becomes a spiritual Babylon, according to all the prophets. Though the flying roll concerns Mahomedanism, the ephah, I think, does not. The flying roll ceases at verse 4. At verse 5, Zechariah is told to "Lift up thine eyes, and see what is this that goeth forth." The ephah and the two women are then exhibited. As I have before said, the prophets concern themselves but very little with Mahomedanism. In the next chapter it is presented as one "of the four spirits of the

heavens," under the figure of a chariot and red horses, but nothing further is mentioned respecting it. The woman seated in the midst of the ephah, and which, when pressed into it, rises and comes out two women, is Romanism dividing itself into the two sections, the eastern and western churches. "*This is Wickedness.*" God's gracious messages of love and mercy are turned aside by priestcraft.

This prophet, as do the others, proclaims the change out of this diseased condition, and "that living waters shall go out from Jerusalem," to heal the stricken people.

Now that we are brought to a sense of the condition of Christendom, by this cursory survey of the prophetic books, we will give our attention to some of the prophecies of Ezekiel. This prophet was especially made a sign to the house of Israel. Not so much to the Hebrew Israel as he is to the Christian Israel.

It will be seen that his book opens with the vision of four living creatures. These living creatures have each four wings. "Every one had two, which covered on this side, and every one had two, which covered on that side, their bodies." These living creatures describe the state of mankind after four thousand years from the time of Abraham. The two wings on this side symbolise the two thousand of the Hebrew polity, the two wings on that side the first two thousand of the Christian polity.

When the living creatures went, Ezekiel "heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host."

In connexion with the living creatures is described

"a wheel as it were within a wheel," having four faces. "The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness." As Zechariah tells us, in regard to the ephah, "This is their resemblance through all the earth," so the four living creatures and their work have "one likeness." The whole is heathen.

There are marks in these two last passages whereby we know that Ezekiel is writing of the days in which we live. "The voice of the Almighty, the voice of speech, as the noise of an host;" and "the appearance of the wheels and their work was like unto the colour of a beryl." The first proclaims a wide-spread knowledge of God; the second, we shall show, the Word of God declares. The wings also proclaim the period. They are four, their flight not yet, however, terminated.

We have said that the precious stones in the breastplate of the ephod, and the precious stones in the foundations of the holy city, are signs or emblems of successive steps of God's advancing kingdom on earth. Those in the breastplate leading up to God, and those in the foundations of the city begun in God, and advancing onward in and from Him. The prophets employ these stones prophetically.

The beryl, in the passage before us, is the first of the fourth row in the breastplate, and the eighth in the foundation of the wall of the holy city. In the breastplate there is but one other precious stone, "like the engravings of a signet," to fill up the number to complete a right knowledge and right faith in God. In the foundations of the wall there are yet four precious stones to come to garnish the foundations. The beryl, we see, thus fixes pretty definitely the period of time



into which the prophet was transported in vision. We shall find presently that this stone will yet fix it still more definitely.

Ezekiel's prophecies concern our present time. He predicted the fall of the ancient Jerusalem, and with it the fall of the Hebrew polity. The prophecy concerning the ancient Jerusalem was typical, and this sense of it is minor. The same prophecy concerns the spiritual Jerusalem, and this sense of it is major. The first, as we all know, was accomplished 1800 years ago, the last has yet to be accomplished.

Ezekiel, as a sign, was told to lie on his left side 390 days, and on his right side 40 days, for the iniquity of the house of Israel and Judah, to bear their iniquity. (Chap. iv.) This sign concerns the spiritual Jerusalem.

The days of prophecy are sometimes years, sometimes tens of years, sometimes hundreds of years, sometimes thousands of years. A day is a section or division of time. The 390 days, in this instance, are tens of years, or 3,900 years. The forty days are emblematic years, of which the Lord's temptation in the wilderness was a type, signifying the time during which Christendom would bear its iniquity. The 390 days date from the birth of Isaac, the child of promise, when Abraham was 100 years old. The 3,900 years and the 100, make together 4,000 years from the birth of Abraham to the time of the first sabbatical rest, and to complete the two wings on this side, and the two wings on that side of Israel.

During the 3,900 years, the house of Israel should eat its meat of mixed food by weight, and drink its water in a stinted measure. The food should be eaten as barley cakes, and baked with man's dung.

Wheat represents the true bread of life; barley, a substitute. The food as barley cakes—the spiritual providings—should be prepared with man's purgations or castings. And to intimate the ecclesiastical providings by Christendom, lo, this was "changed for cow's dung," or churches' purgations or castings.

This prophet was a further sign. He was told to remove his stuff by day in their sight; to carry it forth in the *twilight*: "Thou shalt cover thy face that thou see not the ground, for I have set thee for a sign unto the house of Israel. And I did as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight. And in the morning came the word of the Lord unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Say unto them, Thus saith the Lord God: This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign; like as I have done, so shall it be done unto them: they shall remove and go into captivity." (Chap. xii.)

Ezekiel was yet a further sign, but of this presently.

In the opening chapter we find the likeness of a throne. The throne is as the appearance of a sapphire stone. The throne is, therefore, like God's throne. Upon the likeness of this throne is "the appearance of a man above upon it." And Ezekiel saw "as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had

brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of *the likeness* of the glory of the Lord." And when Ezekiel saw it, he fell upon his face, and he heard a voice of one that spake.

This is predictive. "The colour of amber" has reference to the 8th chapter, wherein it is again introduced. It will be seen that the man upon the likeness of the throne is described in both the 1st and the 8th chapters. It will be seen also that, as in the 10th chapter of Revelation, he is represented as surrounded with the symbol of peace, the rainbow shedding brightness round about.

Ezekiel, in more than one instance, is a sign to the second Israel. In the fifth chapter we find it recorded, that he was told "to take a sharp knife, a barber's razor, and cause it to pass upon his head, and upon his beard: then to take balances to weigh and to divide the hair." In this sign Ezekiel is predicting the subtle niceties of the theological schools, which would prevail at this period. Denunciations are poured forth upon this state of things. Only "a few in number," the little remnant, he is "to bind in his skirts." The rest hath changed God's judgments into wickedness, *more than the nations*. The Jerusalem of God's setting up in the midst of the nations, hath not walked in God's judgments and statutes. For this shall a fire go forth into all the house of Israel, and consume the spiritual coverings of the misguided people.

In the 6th chapter the prophet begins in earnest the denunciations against "the mountains of Israel." The 6th and the 7th chapters, in the most terrible lan-

guage, predict the overthrow of an apostate Christianity. These chapters synchronise with the hour of God's judgment (Rev. xiv. 7); the pouring out of the third vial (Rev. xvi. 4—7); and the sealing up of the seven thunders (Rev. x. 4).

In the 8th chapter is recorded a sign to another. "The sixth year, in the sixth month, in the fifth day of the month," is a typical and predictive day, from which date some sequences.

Ezekiel becomes a further sign to the house of Israel. He has shown to him the specific abominations of the house of Israel.

"He was brought to the door of the court." Not to the door of the temple, which would be Christ; but "to the door of the court," which is without the temple. The temple is a figure used for true worshippers; "the court," on the outside, for false worshippers. The door of the court is the prevailing principle of a false Christianity, or Popery. When the prophet looked, behold, a hole in the wall. He is told now to dig in the wall, and by digging he beheld the door. That is, by investigating the foundation principles of Popery, the abominations thereof are discovered. He enters, and "went in and saw: and, behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about."

"And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of

his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth."

These seventy men represent the priesthood of Popery. "Jaazaniah the son of Shaphan" represents the false principles embodied in Popery. (2 Chron. xxxiv. 18, 19.)

Ezekiel is told to turn again. He has seen through the door in the wall the abominations of Popery. When he turns, he is shown the idolatries of Protestantism, Lutheranism, &c. He is brought to the door of the gate of the Lord's house. Not to the Lord's house, or true temple, but "*to the door of the gate,*" the approach thereto. Here sit women weeping for Tammuz. Churches sighing for idolatrous worship, setting up an idol in their hearts.

Ezekiel is told to turn again, and he shall see greater abominations.

"He was brought into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, *between* the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east. Then said he unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore, also, will I deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them."

This describes the mass of Popery. The "about five and twenty men" are the priests at high mass.

in the cathedral services. Their supposed sacrificial worship is conducted with their faces toward the east, and their backs toward God's faithful ones, who are "the temple of the Lord." The sincere, though misguided, worshippers compose the temple of the Lord. The branch, which the priests put to their nose, is the crucifix, or imitation Christ.

The five and twenty men are presented again in the 11th chapter, and are said to be "men that devise mischief, and give wicked counsel in this city"—Jerusalem. They are said to have among them Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. In the 13th verse, Pelatiah is said to have died. This is a prediction, and synchronises, as I believe, with the fourth vial.

The three successive pictures in the 8th chapter have described the whole of the abominations of Christendom. First, is described the general aspect, prior to the Reformation; secondly, Protestantism, still sighing for past idolatry, not yet cleansed from its impurities; thirdly, the present aspect of Popery.

The 9th chapter opens with the agents to be employed, and the means to be used, for the overthrow of the abominations of Christendom. Six men are herein described, and among them, "one with a writer's inkhorn by his side." He is told to "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." He is also told to "Go in between the wheels, even under the cherub, and fill his hand with coals of fire from between the cherubims, and scatter them over the city." That is, he is to obtain right religious sentiments, and scatter

them over the city. He is also by these means to set a mark upon the foreheads of the men who sigh and who cry for all the abominations that be done in the midst of Jerusalem. The men who sigh and who cry for the abominations are not men who have them in possession; but are men who, as born Protestants, have been removed, in a measure, from their influence. They are, in truth, Puseyites. They are men sighing after the clerical pretensions of Popery, and trying to obtain power by restoring a machinery which has bestowed it.

The man who is instructed to set a mark upon the foreheads of the men who sigh and who cry for the abominations that be done, has no choice to obey or to refuse. A necessity is upon him. He is compelled to "report the matter, saying, I have done as Thou hast commanded me."

This brings me to a position of very peculiar trial. I am conscious of an influence which I desire most earnestly to lead me. I cannot resist it, if I would. I desire not to resist it, but to be led by it. But in being led by it an angry world is met, frowning upon the pretensions and claims to which it gives rise. I have hitherto designedly shrouded from the world the secret dealings to which I have been subject. The time, however, is come when a longer silence becomes a sin.

It is certain that the prophecies concur in showing that an individual would be raised up to build God's temple, and to let go free God's captives. He is said by Isaiah to "be raised up from the east" (chap. xli. 2), and again, "from the north" (xli. 25). The east is employed to indicate truth, the truth having risen there; the north, Christendom—Christianity, for many

ages, being confined to Europe north of Palestine. Cyrus is the type of this individual. That the man raised up is not Christ, may be gathered from more than one expression, and from the general character of the whole, which has reference to the days in which we live. That an individual—not Christ—God has elected to be his servant, may be seen in the words of Jeremiah xxxiii. The branch to grow up is, “in those days when Judah shall be saved, and when Jerusalem shall dwell safely, and when *the name of Jerusalem* shall be called *The Lord our righteousness*.” Or, in the words of Ezekiel, “The Lord is there,” whose prediction refers to the time when the new Jerusalem, the spiritual Jerusalem, is, in the words of Jeremiah in another place, “the throne of the Lord.” “At that time they shall call Jerusalem the throne of the Lord.” (Jer. iii.)

I do not care to press this matter. God’s purposes cannot be put aside, and He will not leave Himself without sufficient indications of His will. It becomes, however, a duty to present the several features which meet, as I think, in some one individual.

He perceives in himself a relation to the typical prophecies of Ezekiel, as also to the typical prophecies of Daniel.

He is strong in God’s strength, with a little book opened, the harbinger of a sunny future.

By his aid John is made to “prophesy again before many peoples, and nations, and tongues, and kings.”

With a reed like unto a rod he measures the temple of God, and the altar, and them that dwell therein.

He declares the true character of the holy city, and when it would be known as “the Lord is there.”



He measures "with a golden reed the city and the gates thereof, and the walls thereof."

He pours out the third vial upon the rivers and fountains of waters.

He preaches the Gospel, and so different is it from the current opinions, that "it is counted a strange thing."

He declares, opposed to the current belief, that in the Lord there is righteousness to men on earth. "Surely shall *one* say, in the Lord have I righteousness and strength." (Isa. xlv. 24.)

He is "the ravenous bird from the east, the man that executeth God's counsel, from a *far country*." (Isa. xlv. 11.) The ravenous bird is a figure to intimate a destroying power. The same figure is employed in connexion with the supper of the great God.

He is the man "clothed with linen, with a writer's inkhorn by his side." (Ezek. ix.)

He is "that certain saint which spake," and said the 2,300 days date from the setting up of Mahomedanism, and that the sanctuary will not be cleansed of it until nearly the close of the next millenary.

He alone holds with Daniel "in the things" of his last vision, (x. 21.) This vision has especial reference to the times in which we live, as the terms "the great river Hiddikel," and "his body like *the beryl*," intimate.\*

He is presented by Zechariah "in that day when many nations shall be joined to the Lord, and shall be God's people." (Chap. xi.)

The prophecies concerning this individual are mingled up with prophecies concerning Christ, and it

\* The river which went out of Eden to water the garden (Gen. ii.) is explained in "Truths Maintained."

is difficult wholly to separate them. But the vast separation is, the one is born by the Spirit of God, "of a pure virgin," and the other is "a brand plucked out of the fire" (Zech. iii.); nevertheless, a branch of the root of Jesse. The one is the mighty God, the everlasting Father; the other is a branch that grows out of the roots of Jesse.

Since the conviction that God has called me for His special service, I have sought, over and over, and over and over again, that I may not be misled. The evidence now presented does not complete the whole. When I began my labours, in 1848, I wanted encouragement to proceed; by a heavenly vision I received it. My ignorance was about to lead to a wrong interpretation of Scripture; a night-vision put me right, and shed thereby a flood of light upon the Scriptures. Another vision instructed me, that the course through which I should be led would become a common highway for Christendom. Other visions lead me to believe that God has not yet done with me, to carry forward all His purpose.

Visions by night and visions by day oftentimes mislead. God, for His own great purposes, sometimes misleads. "If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet." (Ezek. xiv.) In working out a comprehensive scheme, many agents are employed. They are dealt with specially, agreeably to the objects intended in and through them. An inflation of mind springs out of this, and carries them beyond the limits with which wisdom should encircle them. The limited purpose for which they have been chosen as agents is overstepped, and "a deceived heart turns them aside," so that there is "a lie in the right hand."

To walk the narrow path in God's true ways, neither diverging to the right or to the left, is very, very difficult, and can only be accomplished by the help of God's sustaining strength. If He lead by the right hand, then are the footsteps sure. While we learn that a prophet is oftentimes misled by dreams, we are told, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." (Jer. xxiii.) Into thy hands, O Lord, I commit myself. I desire to be as heated wax, ready to receive the signet of the Lord. Ever prepared, ever earnest, ever watchful, ever desiring to do God's will, the affections continually prompting, "Here am I; send me." And yet would I desire to worship, to adore, to kneel in humble posture, to sing praises to our God, though all others be preferred before me. Let this be the song of my mouth in all situations, and under every circumstance, "Blessing, and glory, and honour, and power, and might, be unto our God for ever and ever. Amen."

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## CHAPTER XI.

### THE FUTURE.

THE Scriptures, as we have seen, proclaim a change out of an ecclesiastical rule to another order of things. This change is brought about by increased light; a false Christianity gives place to a true Christianity. The discovery that the New Jerusalem is the city of

God on earth, and the main burden of the Scriptures, ushers mankind out of darkness into marvellous light. The time of this discovery is announced variously, but not indefinitely. We, therefore, in the words of Isaiah, exclaim, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

This light shines first in England, the chosen land; "the way of the higher gate, which lieth toward the north." It will gradually spread over all the earth. Its influence will first be felt in Protestant lands. As it gathers volume and intensity, it will reach to, and illumine, and chase away the abominations of Romanism, both western and eastern. From Christendom it will spread over all the earth, and ultimately give health to all nations.

Daniel and St. John announced that states of a false Christianity would prevail for twelve hundred and sixty years.

The twelve hundred and sixty years of the prophets, do not date from only one period. As Christianity passed into gloom and darkness, so correspondingly it has been passing, and will yet continue to pass, into brightness and light. The twelve hundred and sixty years are announced under the varied terms of twelve hundred and sixty days, forty and two months, time, times, and half a time. They respect the setting up of particular aspects of the false, and each commencement will have its corresponding termination in twelve hundred and sixty years.

After the apostolic period, Christianity began to deepen into gloom. In the fourteenth century, or twelve hundred and sixty years afterward, Wickliffe began to put an incurable sore upon Romanism. In the beginning of the fourth century, the Roman

Government allied itself to Christianity. In the sixteenth, the Reformation began to dis sever the union between Romanism and Christianity. In the seventh century, the Bishop of Rome claimed supremacy. In the nineteenth century, the Bishop of Rome will be deposed. In the eighth century, Romanism had attained development. In the twentieth, it will be falling rapidly into decrepitude.

When pure Christianity is taught, the Hebrews will begin to awake out of their present death-like sleep, and discover that true Jews are Christians.

After this, the purer aspect of Christianity will excite the attention of Mahomedans, and under its influence Mahomedanism will be wasted away. The river Euphrates will be dried up. Mahomedanism, by the spreading light of Christianity, will be "wasted away without hands."

When Mahomedanism has ceased, the way will be prepared for the kings or the kingdoms of the east,—the few yet remaining Pagan kingdoms, which, up to this time, have been nourished by continuity with Mahomedanism.

The last conflict will be about the close of the seventh millenary. The raking up of old sentiments by the three unclean spirits, like frogs, "out of the mouth of the dragon" infidelity, "out of the mouth of the beast" Romanism, and "out of the mouth of the false prophet" Mahomedanism, together with Gog and Magog, representing the yet remaining Paganism, will occasion the final conflict for truth and peace.

Ezekiel, in his 38th and 39th chapters, describes this conflict. Christians will have been living for many years in peace. The Pagans, thinking them an

easy prey, will pour down upon them, to despoil them of their possessions. God will plead against the Pagans with pestilence and with blood. Upon this, missionaries will be employed, "men of continual employment," to go through the land, to cleanse it from impure, ungodly sentiments. For seven months, or two hundred and ten years, they will be thus employed.

The two hundred and ten years, added to the two thousand three hundred of Mahomedanism, or the thousand years during which Satan is chained or restrained in Christendom, carry to the beginning of the eighth millenary. The seventh vial is poured out in these two hundred and ten years, and this is the supper of the great God; and now "It is finished." The whole earth is brought to a right knowledge of God.

To this point of time all the prophecies converge. The seventh millenary will be the sabbatical rest of Israel. The eighth millenary will be the sabbatical rest of all mankind. The Hebrew sabbath is the type of the first; the Christian sabbath is the type of the last. Peace will prevail in Christendom during the first sabbatical rest; it will prevail over all the earth afterward.

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## CHAPTER XI.

### THE PRACTICAL END.

THE prophecies show that Christianity would be polluted with heathenism for 2000 years.

God employs six days, or 6000 years, to instruct mankind in a right knowledge of their spiritual

relationship to Himself. "With twain each seraphim covered his face, with twain he covered his feet, and with twain he did fly." (Isaiah vi.) The seraphims are mankind. The six wings of each symbolise 6000 years. The time is now approached when "one is crying to another, and saying, Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory. And *the posts* of the door move at the voice of him that cries."

It may excite astonishment in some that God should employ 6000 years to teach a creature its relationship to its Creator. It should excite greater astonishment that, after so lengthened a lesson, men should be found hereafter, towards the close of another thousand years, falling backward from the advanced position of their progenitors into an irreligious and sceptical state. So, however, it will be, so great is the evil inherent in the union of flesh and spirit. The 6000 years, or the 7000 years, to our imaginations, are long; in the ocean of eternity they are all but unseen drops.

In the current of human affairs, the time is arrived for further progression in right knowledge. Satan is now to be bound, that he may deceive the nations of Christendom no more. The true character of the serpent, the evil spirit in man, is explained in "Truths Maintained." The Gospel is also herein taught—the great things of God's holy and righteous laws promulgated. As yet "they are counted as a strange thing." (Hosea viii.) The time, however, is rapidly approaching when they will be received in Protestant lands, to pass on from thence throughout Christendom, and onward throughout the whole earth.

*The present 2000 years, wherein the seraphims*

fly, have all but run their course. The new era of a future is presenting itself. Before it can be entered a mighty movement will prepare for the change.

Christianity has hitherto been overlaid by the sentiments of preceding ages. It was presented perfect, "set in majesty" by Christ. As the true Husbandman, the vine He planted was wholly of a right kind. In God's garden wheat was sown—"the bread of life"—but an enemy came, and sowed tares. Christ taught the worship of God, in spirit and in truth; the enemy taught all sorts of priestly, sacrificial, intercessory, heathen worship.

This latter, it must be confessed, is better than no worship, and has been permitted, as suited to the past condition of mankind. Its day is now to pass away. It is seeking still to rivet its chains. It has given power to a class, and that class will not part with its power without a struggle.

Englishmen, on you is God's eye fixed. God's hand is upon you; He is preparing you; He is awakening you to a sense of the necessity of a change. The movement, to commence with you, will extend itself ultimately over the whole earth. When begun, it will be the harbinger of a future sunny day. Christianity is not a dead unmeaning thing for earth, having only life in the next world. It is not promulgated by an angry Judge, to be propitiated by sacrificial worship. It does not teach that God is an exacting, jealous despot. It is intended wholly for man's good: to elevate here; to lift man here to God; to fit man here to be prepared for the mighty, everlasting change hereafter; and, in so doing, to insinuate itself into all the relations of social and political life.



Englishmen, be up and doing. Legislators, give your attention to this supereminently momentous, all-pervading subject. A blow must be struck. Go forth with the destroying weapons in hand. Deal justly and honestly with present possessors; but enact laws by which priestly prelatical power shall cease in our land. "Let the ancient men before the house be slain." (Ezek. ix. 6.) I know that the state of things of which they are representatives is doomed. Begin with the ancient men before the house. When prelatical power is cast down, the doctrines taught by it will speedily follow. The time is now arrived that the slaughter-weapons must be used. "The hour of God's judgment is come." "The trumpet is set to the mouth. . . . Israel have set up kings, but not by me: they have made princes, and I knew it not: of their silver and of their gold have they made them idols, that they may be cut off. . . . Because Ephraim hath made many altars to sin, altars shall be unto him to sin. . . . I have written to him the great things of my law, but they have been counted as a strange thing. . . . Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities; but I will send a fire upon his cities, and it shall devour the palaces thereof." (Hosea viii.)

"Behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as Thou hast commanded me." (Ezek. ix. 11.)

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### OPINIONS OF THE PRESS.

*From the "Portsmouth Times."*

The above production is written in so kindly, frank, and amiable a spirit, that he must be a hard-natured critic who could bring himself to write harshly upon it. The author has judiciously, for the sale of the volume, conferred upon it a *taking* title, for amidst the present raging war of rival churches, who would not be thankful for a guide to the True Church? But, strictly speaking, Mr. Biden's book is a commentary upon the Revelation of St. John the Divine, and the prophets Ezekiel and Daniel. With respect to the first named, the Apocalypse of John the Theologian, no book in the sacred Scriptures has been more grievously misused. Each successive exponent of its mysteries has twisted and twined its dark predictions to suit his own theory, and instead of confining himself to the early ages during which those predictions were mainly fulfilled, has professed to find their fulfilment in contemporaneous events, or to foresee them in some far-off futurity. Mr. Biden is the last of these bold men upon whose speculations we have alighted; and in boldness he is certainly not inferior to the very boldest of his predecessors. There is, however, a *naïveté* in his slashing dealings with other interpreters of prophecy, and a firm avowal of his own convictions of having certainly hit the mark, which is quite amusing. Not that Mr. Biden is an assuming or arrogant writer; on the contrary, he says, "In differing from the learned and able men who have written upon these things, I do so with great humility. In point of learning, in grasp of intellect, and in powers of discrimination, I am infinitely beneath them; but holding opinions differing from theirs, it would be a palpable dereliction of duty to withhold them, particularly as the reading which I give to them renders them, to my mind, clear and intelligible." That Mr. Biden's reading of ancient prophecies is "clear and intelligible" to his own mind is manifest in the following frank avowal:—"There is not a shadow of doubt in my mind that I have rightly expounded the various portions of Scripture which have come before me descriptive of the progress of Christ's Kingdom."

This is honest, at all events, though, perchance, it may cause some of our readers to demur to the opinion we have expressed, that Mr. Biden is not an assuming or arrogant author. Nevertheless, and in the face of the above extraordinary declaration, and twenty others of a similar character, we do not think Mr. Biden a vain or conceited man. We think him intensely honest, and too little of a dissembler to put forth his views with an affectation of doubt, when he believes them to be sound. He confesses himself unversed in the craft of authorship, to have little leisure for extensive reading, and to be engaged daily in a business which demands all his care. "I propose," he says, "to give my own version and reading. And I hope to lay the greater part so plainly out, that argument will not be needed to overthrow previously-formed notions. I shall do this in a very simple and plain way. It may be that I have not talent, or am not sufficiently well read to do more. At any rate, I have not time; for great application would be needed to do justice to every part of my subject; and this application would be the greater in proportion to the less amount of previous reading. When I acquaint my readers that I have a business of not an insignificant character to superintend, and which needs at all times the directing and controlling head, it must be acknowledged that a very elaborate work is not to be expected, and I hope for the furtherance of truth will not be needed."

We are little inclined to accept as a valid apology for rushing voluntarily into print the want of leisure to search for fuller information. If a man is forced by extrinsic pressure to write a pamphlet or a book, the excuse put forward by Mr. Biden may be accepted; but to fit himself for a voluntary effort, he should have bided his time. In another passage he pleads confinement to his bed through a broken limb, as a reason for his not having "obtained the needful knowledge." Surely, a few months' delay might well have been interposed between an accidental indisposition and the publication of opinions in opposition to respected authorities upon subjects reaching to the end of time, and involving the final destinies of the human race. Where Bishop Newton, Dean Prideaux, Dr. Whitby, Dr. Mead, and other eminent writers on prophecy, have been proved by events to have interpreted falsely, Mr. Biden should have trodden on ground on which they had stumbled with a less confident air and a more hesitating step. But hesitation is not Mr. Biden's *forte*, or failing; he never uses such phrases as "I apprehend," or, "I am inclined, after much examination, to think," or, "it would seem," &c.; but he roundly enunciates his interpretation of prophecy in this firm fashion: "It is now *certain* that, as a people, Judea will never be to the Jews the place of their inheritance. It *will* be in the possession of the Mahometans, long after the Jews have been restored to favour." Again,—"I have arrived at most certain conclusions, not only with regard to the millennial period, but likewise to the distant future." Again,—"I am satisfied that I have rightly interpreted the city of Ezekiel, *hitherto an enigma, and entirely misapprehended.*" But Mr. Biden beats even this in bold minuteness: "This prediction has reference to an event that will transpire a thousand years after the overthrow of Popery." Mr. Biden is not content to interpret prophecy, but he assumes the prophet's mantle in his own person. Gosport, apparently, has its Apocalypse as well as Patmos.

But let not Mr. Biden deem us harsh, hypercritical, or unkind, in pointing

out his objectionable phraseology, nor conclude that we consider him erroneous in substance, because we censure his form of expressing his opinions. On the contrary, we concur substantially with many of his views; and so far from taking our minute criticism as a mark of unkindness, we beg Mr. Biden to accept it as a token of good will. We would not have bestowed so much pains upon an author of whom we disapproved, or whom we wished to discourage from appearing again before the public. We hope we shall see Mr. Biden again in print; and, therefore, we warn him to eschew that dogmatic phraseology which will repel readers less considerate and candid than ourselves.

But we can imagine some of our readers asking, "Well, does Mr. Biden tell us what is the True Church after all?" He does; but in so doing he utters no novelty; he merely dresses the doctrines of David, St. John, Isaiah, and St. Paul, in modern language. In saying this we do not mean to condemn, but to commend Mr. Biden. His True Church is that "Holy Catholic Church," in which so many thousands each Sunday morning so flippantly express their belief, without attaching any definite idea to the words; and who, indeed, would indignantly deny that they were "Catholics," were they so designated on coming out of Church or Chapel, and affirm that they were Protestants to the backbone.

What, then, is the "Holy Catholic Church?" Not the Church of Rome, nor the Church of England, nor the Churches of Moscow, Constantinople, New York, or Amsterdam, or Geneva, which are at most but branches, more or less rotten, of the Catholic system. The Catholic Church which God has established on earth had existence under the Jewish dispensation, and for the last eighteen hundred years has been more and more developing her beauties and her beneficence. The descriptions of the Church in the Psalms of David are strikingly in advance of the age in which they were composed; they were applicable to no territorial or temporal community, but to a spiritual Church, to whom God is the light and the temple; and the book of Isaiah is full of the majesty, and purity, and holiness of this Church. "Thy gates shall be open continually; they shall not be shut, night nor day; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."

The new heaven and the new earth of the Revelation Mr. Biden rightly, we think, regards as adumbrating a great religious and spiritual change, which has been gradually spreading over the earth from the days of the patriarchs and prophets, and is daily growing larger and lighter. In this change Mr. Biden expects the Jews will ultimately join; but instead of being restored as a people to Jerusalem, in Palestine, they will unite with the great body of Christian believers in that spiritual Jerusalem, which is typical of the period when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Mr. Biden recognises a double meaning in the ancient prophetic references to the restoration of the Jews to their own beloved land; the first portraying their actual return to Jerusalem proper from the Babylonish captivity, the second shadowing forth the New Jerusalem, that spiritual city of which God and the Lamb will be the light. He further believes that this restoration will be contemporaneous with the enlargement of the Christian Church. "That the Jew," observes Mr. Biden, "will be instrumental in bringing about this state of prosperity seems probable, nay, certain. The fact of the Jew having accepted the faith as it is

in Jesus will be a striking spectacle to the nations. And men who otherwise would be careless and thoughtless about this all-important matter will be led to exclaim, 'Surely there is a God that reigneth above!' God, fulfilling in the Jews the promise to Judah—'Unto him shall the gathering of the people be'—will exhibit to the world a mighty truth, spoken four thousand years ago, and now in the full extent of its wondrous meaning presented to the gaze of the astonished world, and 'Ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.'

With Mr. Biden's opinion as to the co-operation of the Hebrew people with Christians in the final conversion of the heathen, many learned authorities concur; and the universal diffusion of that active and indomitable race over the surface of the globe, and their persevering character, peculiarly fit them for the office of missionaries. There have, moreover, lately been displayed, on the part of many leading Jews, both in Europe and America, symptoms of an increased cordiality towards the "Author and Finisher of our Faith." Dr. Raphael of Birmingham, on a recent public occasion, said, "While I and the Jews of the present day protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling his character or deriding his precepts, which are, indeed, for the most part, the precepts of Moses and the prophets. You have heard me style him the great teacher of Nazareth; for that designation I and my brethren take to be his due." This is a remarkable concession from a Jew; but we can quote a still stronger passage from a speech by Mr. Noah, the American Jew, whose writings upon the Ten Tribes were quoted frequently, if our memory does not deceive us, by Captain Marryat in his American travels. "I never termed Jesus of Nazareth an impostor," exclaimed Mr. Noah, "for I have never considered him as such. The impostor generally aims at temporal power, attempts to subsidize the rich and weak believer, and draws around him followers of influence whom he can control. Jesus was free from fanaticism; his was a quiet, subdued, retiring faith; he mingled with the poor, he communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of the evening he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in his mission; he courted no one, he flattered no one; in his political denunciations he was pointed and severe; in his religion, calm and subdued. These are not the characteristics of an impostor; but admitting that we give a different interpretation to his mission, when one hundred and fifty millions believe in his divinity, and we see around us abundant evidences of the happiness, good faith, mild government, and liberal feelings which spring from his religion, what right has any one to call him an impostor? That religion which is calculated to make mankind great and happy cannot be a false one."

Such language may indeed encourage even the cautious to hail the coming beams of the "time of the latter rain, wherein the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

We have alluded to the dispersion of the Jews among the nations of the earth, as affording facilities for their future missionary efforts. Mr. Biden quotes the following verse from the prophecies of Zechariah:—

"And I will sow them among the people, and they shall remember me in far countries; and they shall live with their children and turn again." Upon which he thus comments:—"Does not this language bespeak the position the Jews will hold? They are to be sown among the people; not collected in a body in any given spot, for in far countries they are to remember God, and they are to continue to live as heretofore in their domestic habitations with their children, and turn again to their God."

But our lessening limits warn us that we must part company with Mr. Biden, which we do, hoping to meet again, and with a quotation from his pages which will serve as a sample of his style, and prove that his apology for its imperfections was not needed. Mr. Biden expresses himself neatly and unaffectedly; we only object to the decided manner in which he predicts the time of future events, the rock on which so many interpreters of prophecy have split:—

"In the minds of many, an opinion is formed that this dispensation comes to an end shortly. How this notion fares with me, my readers can now judge. The probability is, that so far from coming shortly to an end, it is only in its infancy. Throughout all nature's works her operations are progressive, and when maturity is reached decay is gradual. The object of the mission of Christ is to renovate a world; and having formed a new creation, in which the saints of the Most High shall reign, it is not likely that when the saints do reign over the earth God will at once destroy all His labours. Time, reckoned by us in ages, seems very long when a few centuries have passed away, but the Scriptures note time differently. How often do we meet with a similar expression to 'the time is at hand.' Compared with eternity, everything connected with this dispensation is at hand. 'Behold I come quickly.' Should the kingdom of Christ continue many ages after being established over the whole earth, yet He will come quickly.

"If the personal coming of Christ is remote, according to our computation of time, and if a conviction of this should operate in some to produce lethargy and carelessness, let such remember that to each individual this dispensation may close ere an hour passes away. This dispensation to each is probationary. While here, the most hardened may hope, and peace and joy are within their reach. But let us not be supine and careless, to-morrow may never come. The days to us may cease, and when this day closes, the forthcoming may be to us one unchangeable, vast hereafter. To-day, while it is called to-day, let us lay hold of the hope set before us, that when the summons comes we may find ourselves prepared.

"On the plea of self-preservation, to some may be argued the necessity for watchfulness. To others, a much higher aim may be offered—the tender love of, and the communing with, a gracious God. Communion with God is no light matter. It is not to be thrust aside as an indifferent good. It is something to commune with our kind. It is something to have an earthly friend. It is something to share our joys and our sorrows with those linked to us by human ties. How much higher is it to commune with God; to have a heavenly friend; to pour our joys and our sorrows into the ear of One who is ever near, ever watchful, ever kind; who knows all our necessities, all our sympathies, all our innermost thoughts, and who, when all else are gone, still remains with us; to whom we can cling, and who never denies support.

"To be a denizen of the holy city—a member of Christ's church—it is not needful to observe particular genuflections of the body; to lead a monastic and secluded life; to turn the face to the east or to the west; to attend daily at a place of worship; to abstain from food; or to macerate the body. To be one with Christ, and to promote the coming of the kingdom of heaven, that God's will may be done on earth, it is needful, I conceive, to love God with the whole heart—'perfect love casteth out fear;'—to sanctify the heart; to put down the risings of self; to be

kind and gentle to rich and poor ; to desire the happiness and welfare of others ; to be anxious not to offend either God or man ; to love ' Holiness unto the Lord ' for its own essential and characteristic loveliness."

*From a Correspondent of the "Portsmouth Times."*

This work, the production of a respected layman, is elucidatory of St. John's Apocalyptic vision in relation to the kingdom of God and His church on earth. Not to advert to topics, on which a difference in opinion might fairly be anticipated, it is an act of justice to bring forward some elucidations of our author, which, in our judgment, are entitled to respectful and candid consideration. The view taken by our author is *original*, that is to say, not followed by preceding commentators, and, at the same time, pleasing, consistent, and scriptural. Such, for example, is the exposition of the fourth seal, (Rev. vi. 7,) as representing Paganism,—and also that the 18th chapter, towards its conclusion, speaks of the destruction of *Popery* in the most decisive terms,—also that chapter xix. 17, refers to some future conflict, after the overthrow of Popery,—that Gog and Magog, and the fourth beast, (xx. 8,) as well as the fourth seal, *all designate Paganism*. The exposition of the new heaven and new earth,—the Holy City and Jerusalem,—contains nothing but what rests on reasonable grounds, and is not opposed to the general analogy of our holy faith. But these remarks are restricted to Paganism, where our author's views, as before stated, are original, and will no doubt, in time, be duly appreciated. The fall of our first parents, through the deceit and malice of Satan, brought death into the world, and all our woe; his sway, in various guises, has been long and tyrannical, though his doom was predicted, through the victorious seed of the woman: when the promised Redeemer came to claim the kingdom and restore our forfeited inheritance, the malice of our arch-enemy was most violent, through whose instigation, when He (the great Messiah) came to His own, His own received Him not; and again, when, through Divine grace and power, the word had free course and was glorified, the machinations of the same vindictive fiend soon corrupted it; false systems, Popery and Mohammedism, were introduced, and Paganism, *which is essentially the religion of Satan*, even now, in various forms and kindred delusions, exercises its baleful influence over by far the greater number of the human species, whose deliverance still remains to be effected. The remarks on Paganism are valuable, whilst the saving truths of the Gospel are manifest to the humblest believer. We think works of this nature may be read with benefit by the theological student, or more advanced Christians who have time and talent for these investigations.

*From the "Wesleyan Watchman."*

The object of this volume is to show that the true church on earth is the *new Jerusalem*, described in the last two chapters of the book of Revelation. We are far from convinced, however, that the author is successful in his attempt to make this manifest. We cannot admit his assumed axioms, and, consequently, must reject as fallacious the reasoning which is based upon them. Two of the principal of these axioms are as follow: *The creation of new heavens and a new earth, spoken of in Rev. xxi. 1, and Isa. lxv. 17, took place at the setting up of the Christian dispensation. The language of the prophets relating to the future*

*return of the Jews to the land of their fathers must be understood not literally but figuratively.* The chronological order of events described by the prophets, is also entirely disregarded. The author is not aware of the remarkable precision which characterises the prophetic language, and he feels no diffidence in confounding what the Spirit of prophecy is careful to distinguish.

In the writings of the prophets, *Israel* and the *converted Gentiles* are not confounded together under the common patronymic name of the former, but are carefully distinguished from each other; the names of *Jacob, Israel, or Judah*, being applied to the one, while the general appellations *Gentiles* (*Goim*), *peoples*, or *nations* (*Amim*), invariably in the plural number, are used to distinguish the nations of the world, whether in a *converted or unconverted* state. This single peculiarity, which pervades the language of the prophets, shows the difficulty of what is called the spiritualising system of interpretation, when applied to those prophecies that relate to the Jewish people, which rests upon the principle, that, in the glorious state of Christ's kingdom on earth, all national distinction between Jew and Gentile is to be entirely abrogated. If, however, appellations implying national distinction are applied to both branches of Christ's family, (i. e., to both Jews and Gentiles,) even during that age, then the continued existence of a distinct national polity of Israel, and, by consequence, the ultimate fact of their national and literal restoration, must be probable. With this grand peculiarity of the prophetic language, which furnishes the true principle of interpretation, the scope of the reasoning in the volume before us is entirely discordant. The work, however, manifests an excellent Christian spirit; and, apart from the principal conclusion which the author seeks to establish, contains much important truth.

In closing, we refer to a grave mistake he has committed, in speaking of the Jewish dispensation. The Gentiles, previous to the introduction of the Gospel, he remarks, were "prevented by the exclusive privileges of the Jews from being made acquainted with the true God, and worshipping him." So far was this from being the case, that under that economy a special provision was made for the Gentiles becoming participants with the Jews in the knowledge and worship of Jehovah—that all people of the earth might know His name, to fear Him, as did His people Israel: 1 Kings viii. 41—43. Hence, the Temple was designated "An house of prayer for all people."

*From "The Universalist."*

The work of Mr. Biden, to which we would, in as few words as possible, invite attention, along with some points of agreement with that of Miss Hobbs, presents features, in some important respects totally at variance with hers.

Mr. Biden's professed subject is "The True Church," or that assemblage of individuals whom, according to His eternal purpose in Christ Jesus, God is in every age separating from the world, through faith in His revealed heavenly testimony, and thereby introducing into His kingdom and glory. Particularly, by the true church, in New Testament times, Mr. Biden understands the whole body of believers in Jesus of Nazareth as the long-promised Messiah, whether previously Jews or Gentiles.

Concerning this Church, and the blessings destined for it in virtue of



its connexion with its divine and glorified Head, he understands the Old Testament Scriptures to be speaking continually. In the teeth of views entertained by Miss Hobbs, and the parties with whom she is associated, he considers the prophecies of the Old Testament which foretold Jerusalem and Judea's flourishing condition in the age of the Messiah, to have received, or to be receiving their accomplishment, not in the earthly prosperity of the typical, but in the spiritual blessedness of the antitypical church. Notions of an opposite kind he decidedly, and on many occasions most ably repudiates. Admirably, indeed, has he, in the earlier portion of his work, by a *comparison of spiritual things with spiritual*, shown the true import and bearing of several precious Old Testament passages, — passages sometimes fearfully mangled, because misunderstood, by the parties to whom Miss Hobbs has attached herself, and mangled particularly by Universalists of the Elhanan Winchester and Pirie School of Divinity. Still it behoves us to speak of his attainments with caution. Mr. Biden, notwithstanding the clearness of his views in some respects, has not been able to get over the idea of God's restoring a previous state of things.

Language to this effect, he is but too frequently found employing. Earnestly, however, do we wish to think, in spite of this phraseology, and in spite of expressions accompanying it, which seem to indicate that he means what he says, that in reality his intention is to represent the blessings of the New Testament Church, not as restoring or perpetuating those of the Old, but as, in consequence of being their *substance*, superseding the *shadowy* blessings of the Old Testament Church.

Two things Mr. Biden is careful to impress on the minds of his readers :—

1. That it is not of the true or spiritual Church as exalted to heaven, but of that Church during its time state, under the reign of the Messiah, that the Old Testament Scriptures are full. Understood qualifiedly, that is, without going to the extreme of excluding references to the Church in its heavenly and glorified state on the part of the prophets, and always bearing in mind that the state of the Church while on earth is the earnest of its state in heaven, we are very much disposed to acquiesce in this view of the writer.

2. That to a spiritual restoration of the Jews to their own land, or in other words, to their conversion in due time to the faith of Jesus as the Messiah, as being the import of that restoration, Old Testament prophecy is full—connecting with this conversion of theirs, great increase of spiritual blessings to the true Church in its time state. In this view of Mr. Biden's, taken as a whole, we are inclined to acquiesce likewise. This "restoration" is manifested in the thorough amalgamation of believers, whether previously Jews or Gentiles, and in the thorough extinction of all previous differences, not in the elevation of Jew over Gentile, as is but too prevalent an idea with many. Besides, the conferring of superior heavenly blessings, in connexion with the conversion of the Jews, is not inconsistent with the Church of Christ taking a far lower position in the estimation of the world than it had previously done. "I will yet be more vile than thus." With these explanations, the grand outline of Mr. Biden's views, in reference to the future conversion of the Jews, we take to be scriptural. At the same time, to many, perhaps to a great number of his details, we are obliged reluctantly to demur.

This work of Mr. Biden's will, we trust, do good. It comes out at the right time. As the protest of a professing member of the Church of England against many current popular errors regarding prophecy, it may be the means of drawing an amount of attention to the Scriptures, which nothing proceeding from a dissenting quarter, however cogent, could have succeeded in. So far well.

Sorry are we, that much as we have been refreshed and edified with many of Mr. Biden's statements—decidedly as we are at one with him in his leading sentiment as to what constitutes the true Church of God—and admiring, as we do, his great natural ability,\* we find it to be utterly impossible for us to bestow on his work unqualified approbation. It is in many respects sadly defective.

By his own admission, the respected author, a clever, honourably-minded, and successful man of business, is, comparatively speaking, but new to literary pursuits. The subject of prophecy, too, has particularly engaged his attention—dare we venture to say that he has studied it?—for a very inconsiderable period. Under such circumstances, need we wonder at failure in certain respects? At repetitions—at want of due arrangement—at seemingly partial alteration of views, while composing and publishing—at a readiness to embrace gaudy but unsubstantial novelties—at superficiality—and so on? Truly, taking all things into account, the book now before us is a wonderful production. We have already spoken of those naturally superior abilities on the part of its author, to which it bears ample testimony. To what we have previously said we may add, that its conception and execution are alike remarkable; that it displays great comprehensiveness of intellect; and that an energy of character is stamped on it, and a perspicuity of language runs throughout, which perfectly justify Mr. Biden in directing his attention to literary pursuits, and only inspire us with regret that he had not entered on his present career earlier, and had not had his mind subjected to a regular and thorough course of training and discipline. To the causes just hinted at, we trace his principal defects. Enough appears on the face of his work to indicate scantiness of education,—a taste but imperfectly developed and cultivated,—inability but too frequently to use, when most wanted, his own excellent natural powers of discrimination—and general unpreparedness for dealing in its entirety with a subject of such magnitude and importance as that of prophecy.

Again: no man, if he is new to literature, whatever may be his natural talents and acquirements, listening to the dictates of prudence and experience, will venture to bring his first and hurried thoughts under public notice. To rush into print, with one's lucubrations in their crudest form, is not properly to consult one's reputation, besides being disrespectful to those for whom one professes to write. All thinking that is really profound, and worth being attended to, implies labour in the acquisition of its materials; and, generally also, labour in its concoction, digestion, and preparation for the press. We say, generally also. For some daily writers, and some even of those who bring out works of higher pretension, and of a more permanent kind

\* He would be probably much gratified were we to show him the great number of pages of his book which we have turned down, in consequence of the sweet, glorious, and ably-expressed truths which, in the course of our careful perusal of it, have from time to time attracted our notice.

than newspaper articles, do certainly by practice acquire great facility in the art of composition. They can supply their printers, whenever wanted, with what is technically called *copy*, accurately, and even elegantly written. Their manuscripts, like that of the late Mr. Cobbett for instance, shall present no erasures, shall require no corrections, and shall be perfect even to their very punctuation. Persons gifted with this power, it is to be suspected, are not very numerous; and they are rather unsafe guides to be imitated by a young author—by any author, indeed, who aims at permanent fame and abiding usefulness. Horace among the ancients, and Rousseau and Roscoe among the moderns (to whom may be added even George Canning, orator as he was), who elaborated their compositions, and thereby recommended them to the notice not only of their contemporaries, but of posterity, are somewhat better and safer models to work after. If they have not always Cobbett's power, they at all events avoid his repetitions, and eternal quotation of himself. These remarks were suggested to us originally by observation of the looseness and desultoriness of Mr. Biden's style, but were of course confirmed by the following passage, on which we stumbled at p. 335:—"At present I am more than usually debarred from obtaining the needful knowledge, being confined to my bed by a broken limb. *As I print as fast as I get a few pages of MS. ready, I do not like to stop the publication for the want of this knowledge.*" (The italics are ours.) Many of the defects of his book, Mr. Biden has in these words sufficiently and satisfactorily accounted for. In many parts of Australia, having no occasion for the carcase, they are said to boil down a whole sheep for the sake of the fat alone. A large MS. treated after the same fashion—examined and re-examined—written and re-written—until condensed into the *residuum* of its marrow or substance, is often really no bad thing. Could our respected friend have been prevailed on to adopt some such process in regard to his "True Church," even retaining his three grand divisions of, 1st. "Preliminary Remarks;" 2ndly. "The Jews' Return;" and 3rdly. "The Course of the Church," we fancy that he might have produced, if a much smaller and shorter, at all events a decidedly superior article.

But the last and worst feature—the most grievous defect—of the worthy author's book, is the extreme superficiality of his notions concerning prophecy and its fulfilment. The elements of the subject, even, he has scarcely mastered. As to deep, comprehensive, and truly spiritual views, although some appear to have begun to enter into and take possession of his mind, they exist there, for the most part, in a state almost chaotic. They are, indeed, *without form and void*. When he attempts to reduce them to order, he flounders awfully; and the result but too often is "confusion worse confounded." Pleasing, as well as interesting, however, is it to mention that his best thoughts by far on the subject of prophecy, are those which appear to have entered into his mind directly from the Scriptures. Would that he had stopped at these. Dissatisfied, however, with them—and no reason had he to be thoroughly satisfied with what existed in his mind in a disorderly form, and in flat contradiction to mere human ideas on the subject, which, nevertheless, he was desirous and determined to retain—he has quitted that Divine authority, which, had he been less impatient, might in due time have cleared up all difficulties, and betaken himself to the instructions of ignorant and erring men. Unfortunately for himself,

he has fallen into the hands of nearly the worst class of these. (We say, *nearly the worst class*, for it is matter of doubt with us, whether Miss Hobbs' friends and coadjutors, or those whom Mr. Biden has had recourse to, be the more ignorant and incompetent in such matters.) Men of learning and research, like Elliott, and men of eloquence, like Cumming, but as regards the true and scriptural meaning of prophecy, the veriest quacks in existence. Men in whom has been realised, although in a sense somewhat different from that in which he wrote it, the poet's adage:—

"A little learning is a dangerous thing."

By such men, Mr. Biden has been captivated. Should we not rather say, fascinated? While occasionally differing from them, and doing so once or twice with an evident approximation to the truth, he in general unhesitatingly adopts their views, and is sometimes even found assenting, as if to an oracle, to the merest fancies and most puerile conceits that ever entered into the human brain.\* The two witnesses (Rev. xi. 3—13), although so clearly the Old and New Testaments, the two portions of the Divine word, through which God reveals and bears testimony to His own character, as that there seems to be no possibility of mistaking them, he yet, with Dr. Cumming, supposes to be the members of Christ's Church. *The time, times, and half a time*, he perseveres in interpreting by the specific chronological period of 1260 years, instead of perceiving that 1260 years constitute the symbol of three spiritual periods and a half. We are positively grieved and annoyed at all this. Dear Mr. Biden, the Lord conduct you to the knowledge of His own word, and thereby enable you to throw overboard at once the human idols whose worship has, to a painful extent, led you so decidedly astray. Enlightened by God himself, you will discover, that it is not human historical facts, or supposed facts, humanly observed, humanly arranged, and humanly reasoned from, that constitute the basis of a Divine interpretation of prophecy. Had they been fitted to do so, then human talents and human education would have clothed men with something like the miraculous and infallible character of the Apostles. Such a notion, however, is as inconsistent with fact, as it is absurd and blasphemous. When divinely taught somewhat further than he now is, Mr. Biden will discover that as *the testimony of Jesus is alone the spirit of prophecy*, (Rev. xix. 10, Luke xxiv. 25—27, 44, 45,) so only in proportion as the glorified mind of Jesus is opened up to us, and made ours by faith in God's recorded testimony, does it become in us the basis and cause of true prophetic interpretation. The Divine alone can interpret the Divine. Human ideas and human things can no more explain Divine prophecy, than they can conduct to the understanding of any Divine truth. But conversely, the truths of God's word, in proportion as they are manifested to us in their own Divine light, are found by us to throw light upon human ideas and human things, and particularly on these as connected with the origin, history, experience, present sufferings, and ultimate triumph of the Church of God during its time state. To try to interpret Scripture by man's historical notices and conclusions, any more than by man's philosophy,

\* See, for instance, the readiness with which Mr. Biden seizes on, and adopts as his own, Dr. Cumming's wild, fanciful, and most absurd interpretation of the words, "Write them not." Pp. 380—386.

never yet has been, and never will be successful. Such attempts begin and end in darkness, uncertainty, and confusion. They have given rise to that Babel of prophetic expositions by which the religious world is now distracted. God's word increasingly understood, as the glorified mind of Jesus is increasingly bestowed on the members of His Church, will lead, necessarily to the increased understanding of prophecy; and when God's word is understood completely, by means of the perfect bestowment of Christ's mind on His believing ones, then, but not till then, will the veil that previously overhangs prophecy more or less, be completely and for ever drawn aside.

Let not Mr. Biden think that in what precedes we have dealt with him harshly and groundlessly. So far from our feelings towards him being unkind, we love him dearly for the measure of Divine truth which appears to be in him. And almost certain we are, that should he live for ten years more, and continue during the interim to grow in the knowledge of the Scriptures, no man will then more sincerely concur with us in censuring his own errors than he himself will. In the meshes of an unscriptural system he is at present entangled. Out of it, our desire and fervent prayer are, that he may, as soon as possible, make his escape.

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## OPINIONS OF THE PRESS.

*From the \* \* \* \* \**

This is a collection of religious tracts, on points of doctrine and discipline, published with a view of improving religious opinions and feelings. The author is obviously impressed with a conviction of the necessity for his work, and writes with earnestness "to hasten forward a second and more complete reformation."

*From "The Bucks Chronicle."*

"Truths Maintained" is a volume consisting of some well-written articles on important subjects of a theological character. The author may entertain some peculiar notions—as what author does not? Nevertheless, his volume contains deep truths, which it is necessary for man to know. We have been much struck with his article on "Baptism," that "vexed question," on which so many books have been written, and very frequently to no purpose. The volume has our hearty commendation.

*From "The British Banner."*

This volume consists of a series of tracts on a variety of subjects, all more or less of an important character; among these are,—The Church of the Earth, the Kingdom of Heaven, the Priesthood, the Keys of the Kingdom, Baptism, the Eucharist, Life and Death, and the Reformation. These several publications are pervaded by a good spirit, exhibiting strong common sense, a profound regard for the word of God, and an

earnest desire to know the truth. On such subjects there will, of course, be a variety of sentiment; but, if we mistake not, every enlightened and candid reader will concur with us in the general opinion thus pronounced.

*From "The Era."*

This volume contains nine tracts, bound up and offered in their aggregate form. The subject of these tracts is not very inviting to the general reader at the present time, being polemical theology. "Antichrist" is summarily declared to be neither more nor less than a false ecclesiastical system. "The Church on Earth," and "Kingdom of Heaven," are duly defined in pamphlets 2 and 3. "The Priesthood," and "The Keys," occupy pamphlets 4 and 5. "Baptism" and "The Eucharist" are explained in the two succeeding tracts; and, in No. 8, "Life" is described as union with God, and "Death" as separation from God, which is very much after the manner of Professor Maurice. In the last tract a new Reformation is proposed, some details of which we will append to this notice. Mr. Biden is an earnest man, and writes as if he was sure of his anticipations being fulfilled, they leading him to announce a coming restoration of peace to Christendom, when all our present ecclesiastical differences shall be smoothed down, like a newly-ironed shirt-front. Has our author forgotten that Voltaire described us as a nation with one sauce and a hundred religions? We may have since then multiplied our sauces a little, but our religious separations remain as numerous and hostile as ever. In the late religious census thirty-five recognised "denominations" are set down, and the "wheels within wheels," the sub-divisions of each party, are infinitesimal. Mr. Biden's arguments will never hush the strife of these divisions, nor bring to one level the abounding inequalities of "Church-parties;" but he is sanguine, and we respect his faith.

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"The non-elect, and all who have not given their heart's affections to God, are dead—are under the dominion of death and hell. Death and hell are relative and synonymous terms, and signify a condition of the soul separated from God. This condition is limited to earth. 'The living God is the Saviour of all men, especially of those who believe.' The believers are saved here, and the non-believers hereafter. As the compound-being, man, is subject to sin and death, so that 'all in Adam die;' so when the union of the two natures are (sic!) determined, the spotted garment of the flesh is cast off, and the spirit returned to God who gave it, then it lives; and thus 'all in Christ or God shall be made alive.' When the animal ceases to be, the carnal ceases to reign; when humanity is changed for pure angelic life, the affections can be no longer divorced from God; and thus 'God will be all in all.' (1 Cor. xv. 28.) 'God is love.' His government on earth is based on love. The everlasting fire decreed against the wicked is a fire of inextinguishable love," &c.

The reader will recognise in all this, not exactly the demonstration of a second Luther, but merely a repetition of Professor Maurice's views, which we infinitely prefer in the professor's own language. Mr. Biden is a strong opponent of all dogmatism. No man, however, was ever more dogmatic than himself. How the new Reformation is to be effected is thus given in

MR. BIDEN'S ULTIMATUM.

"That a change must be entered upon is certain. God has decreed the overthrow of the clergy-church, and England is apparently the

honoured land to lead the way in this result. The sooner the change be set about, the sooner will Englishmen be walking in the path of duty."

This may be so; but our author is daring in his announcements beyond his depth as a theologian or prophet.

*From "The Weekly Times."*

The opening words of the author are that his book "claims the distinction of unfolding some of the mysteries of Scripture:" and as there are many things in the Bible shrouded in very figurative language, Mr. Biden, in a most pious spirit, seeks to reveal them to us in eight tracts of greater or less length, concluding with a prophetic paper, headed "Reformation," the effect of which is to hasten forward a religious movement in which Protestant nations, by supplanting absolutism and tyranny by justice and judgment, are to take the lead, and by the aid of increased knowledge, "diffuse a light into the darkest corners of the earth." Of Mr. Biden and his doctrines we know nothing but from the book before us, which shows him to be, if not godless, at least churchless. What the clergy will think of him and his ideas is a difficult matter for us to determine. His first treatise maintains that Antichrist is not, according to orthodox belief, atheistic anarchy, but a "clergy-church;" for if we understand Mr. Biden properly, Antichrist is the perversion of the truths of Christianity to establish claims—that is, claims to a priesthood. In the same boldness of speaking and freedom of thinking he goes through his other treatises. In the second he is against all ecclesiastical ordinances. In the third he interprets the term "kingdom of heaven," and its two meanings, the nominal and the spiritual kingdoms, asserting that the first of these is not, as clerical divines teach us, the Church, but the spiritually baptised. In the fourth he repudiates clergymen altogether, as foreign to Christianity. In the fifth he deprives the ministry of their prerogative—what is called in ecclesiastical language "the keys of the kingdom of heaven." In the sixth he is dialectical, and rather puzzling in his distinctions about baptism. All that we can clearly gather is, that there is no hope of salvation for us, seeing, according to our author, that we were unscripturally baptised as infants, and that having godfathers and a godmother is a fictitious faith. In the seventh he instructs the clergy about the Eucharist, telling them that it is a completed, and not, as they believe, a propitiatory sacrifice. Eighthly, and lastly, reaching a climax of sublimity (or absurdity), he is quite heterodoxical about life, death, and a hereafter,—so much so that, were we to repeat his notions, we might in all likelihood be hauled over the coals in Westminster Hall by Her Majesty's Attorney-General. Such are the outlines of doctrines expounded at length by Mr. Biden, in a thick octavo volume of some 400 pages. Were we to commend his book, as he himself has commended it, to "the calm consideration of all earnest-thinking men," we are inclined to think that the majority of "earnest-thinking men" among our readers would "Pooh! Pooh!" his notions, and reverse the title of his book, which, instead of "Truths Maintained," they would christen "Falsehoods Asserted;" nay, more, becoming for the moment converts to his creed, (as he is averse to infant baptism,) baptise him in his manhood, by changing his patronymic name of "Biden" into "Firebrand."

*From "The Primitive Standard."*

Some of the views advocated by the author will scarcely bear a rigid investigation—they are not either orthodox or scriptural. But, on the other hand, much that he says is distinguished by sound learning, cool reasoning, and practical purpose. He is not a *Puseyite*, still less a *Papist*; but positively to define what he is, is another matter. He encounters a writer in the "Journal of Sacred Literature," who maintains the notion that the *Anti-Christ* mentioned in the Revelation, is Atheism; and if the demolition of an opponent's arguments necessarily involved the establishment of other opinions, we should admit that our author had proved his positions. That he does pretty fully overthrow the dogma of the writer in the aforesaid journal, we candidly avow; but, nevertheless, he by no means satisfies us that his own theory is true. Like most writers on prophecy, he mounts the Bible as a rostrum, and proceeds at once to pronounce prognostications of his own, very dogmatically. Would that "things hard to be understood" were not still so generally "*wrested*," by men of all sorts of minds and abilities. Did space permit, we might exhibit specimens of both very *good* writing, and very *doubtful* reasoning. On the whole, we may say, the work before us will interest men of leisure, who have a taste for scanning every novel interpretation of Scripture; but its adaptation for extensive practical usefulness, we regret we have to deny.

*From "The Local Preacher's Magazine."*

The author calls himself a member of the Church of England. In a former work, published by him under the designation of "The True Church," he says—"I am a sincere member of the National Church. From old associations, and from long attendance upon her services, I am truly attached to her. I am not a defender of her faults; I delight in her communion and in her liturgy. Her form of prayer I think stamped with the Divine seal." In the volume before us that connexion is not repudiated.

Truly this "Church of England" must be a great net, including fishes of all kinds, without any discriminating power of selecting the good from the bad, and throwing the latter away. Some of these said fishes are rather of a slippery description, so that it would be difficult to put forth the hand and catch them by the tail, to determine whether they are good or bad.

We think there would be quite as much propriety in G. J. Holyoake and Nicholas Wiseman calling themselves members of the National Church, as the author of "Truths Maintained." Not that we desire to institute any comparison between him and either of those gentlemen; but he as decidedly ignores her doctrines and sets aside her formularies as they do. We are not, however, disposed to battle for the Church, or snatch from her pale one who attempts to prove that "a clergy-church is Antichrist;" that "a separated ministry, as a communicating, mediating, absolving body, is wholly foreign to true Christianity. The law contained in ordinances was abolished by Christ; and all who, through love to God, seek union with God, are kings and priests unto God. To pretend to convey the Holy Ghost, whereby a ghostly power is communicated to others through a ministerial act, is highly sinful and



sacrilegious." On these subjects, as also in reference to his views on baptism, and the Lord's Supper, &c., we agree with him in opposition to the creed of the Church of which he professes to be a member; but when he advances into subjects evidently "too high for him," and assumes to be "wise above that which is written," attempting to be more merciful than God, putting out the fires which "never can be quenched," describing Satan as a mere "personification necessarily allied to man's nature as a compound being," we beg to part company with Mr. Biden, and shall stick to the *old book*, exclaiming with Dr. Watts—

" Could all the forms which men devise  
Assault my faith with treacherous art,  
I'd call them vanity and lies,  
And bind the Bible to my heart."

We deeply regret that a mind which has evidently been moving toward the light, and obtaining emancipation from the thralldom of clericism and mere ecclesiastical policy, should be so influenced by the glare of false liberality as to adopt the semi-infidelity of universalists; and yet this is unmistakably the fact in reference to this author. Here is a bold avowal of his opinions, and, after stating them, he has the temerity to say, "Having arrived at these conclusions, which admit of no gainsaying, and they being the opposites of the doctrines taught in Christendom, it becomes imperative that a change be entered upon;" and of course he anticipates their speedy and universal adoption. But we rejoice in the assurance contained in the language of inspiration,— "The foolishness of God is wiser than men, and the weakness of God is stronger than men," and have no fears as to the result.

*From "The Clerical Journal."*

Mr. Biden is a layman, who, having taken considerable pains to make himself acquainted with the theological strifes of our time, and conceiving that he may have himself a word to say worth listening to with respect to them, has committed his thoughts to the press in the present volume. The work consists of a series of papers on the following important subjects:—namely, "The Antichrist," "The Church on Earth," "The Kingdom of Heaven," "Priesthood," "The Keys of the Kingdom of Heaven," "Baptism," "The Eucharist," "Life and Death," concluding with a chapter on "Reformation." In his first paper the author undertakes to show, in opposition to a writer in the "Journal of Sacred Literature," that the Antichrist is "not atheistic anarchy, but a false ecclesiastical system." Most Protestants will agree with him in this; and will hasten, as he does, to recognise in the Papacy such false ecclesiastical system. The second paper is intended "to show that the Church on earth is not a body having an ecclesiastical organisation, but is composed of members of Christ's body in spiritual union, irrespective of a clergy order." The author conceives that it is in consequence of wrong notions on this subject being prevalent, especially among High Churchmen, that false views get to be entertained with respect to the person and office of Christ, the sacraments, and other vital points of religion. The subsequent papers are written chiefly from this point of view, and their nature may be sufficiently gathered from the following:—"A separated ministry, as a communicating,

mediating, absolving body, is wholly foreign to true Christianity. The law contained in ordinances was abolished in Christ; and all who, through love to God, seek union with God, are kings and priests unto God. To pretend to convey the Holy Ghost, whereby a ghostly power is communicated to others through a ministerial act, is highly sinful and sacrilegious." Mr. Biden's volume contains several things which will receive a cordial assent from many of our readers. There are some points, however, in which Churchmen, of whatever shade of opinion, will refuse to countenance him. Such, for instance, is his assertion, "that there are not three distinct personalities in God. We assert that there are three manifestations of one God, and that these several manifestations have relation to three several offices of Godhead in reference to man and his redemption. Instead of distinct personalities, Father, Son, and Holy Ghost are manifestations, or actings, of one God." This occurs in the eighth paper, headed "Life and Death." In the same paper the author, speaking of the first great temptation, uses language against which we must enter our protest:—"It is supposed," he says, "that the serpent describes a personal, malignant spirit, which took the form of a serpent, and the curse upon the serpent race was a consequence. This we consider not its meaning. We consider the figurative language to express a subtle mind in man, the consequence of the mixed nature of man," &c. We must also take objection to the following:—"That the woman was not womankind may be gathered from the fact, that all mankind are the seed of Eve. The seed of the woman and the seed of the serpent are, then, two classes of men. This meaning assigned to the woman explains the term 'daughters of men.' (Gen. vi. 1.) When men began to multiply, there were born unto them daughters. *Daughters is here used to express false churches, or false religions. As Zion, or the true Church, is God's Church, and called the woman, so the same figure is employed to show the creations of men.*" Figurative explanations like this tend but too often to impair our reverence for the Scripture, by showing how it may be wrested to suit any particular theory. We had marked down some other objectionable passages, but our limits prevent us from quoting them.

*From "The English Churchman."*

When a writer comes forth with a new and self-invented system of theology, it is a great advantage, especially to reviewers, if he gives, in some portion of his work, a brief statement of his principal doctrines. Men can then form a tolerable opinion as to whether it is worth their while to go into the arguments by which those doctrines are supported. Mr. Biden has given us this facility, and, so far, we are obliged to him. The volume consists of nine tracts, and the last, on "Reformation," shows us quite as much as we desire to know of Mr. Biden's lucubrations. For instance, he says:—

"Christendom thinks, that God made the earth and man perfect, so that neither was subject to decay or dissolution; that a prohibitory command was laid upon man as a test of obedience; and that being tempted to disobey, man and this fair creation underwent a change, whereby dissolution and death were brought into the world. It is thought that man disobeyed in consequence of the seductions of a rival to God, a wicked spirit, all but as powerful as God, who sought the overthrow of God's work, and whose devices occasioned an overthrow. To circumvent the devil, or this powerful rival, God propounds a

scheme, offering, upon conditions, a heaven of eternal happiness to those who accept the scheme, and threatening with eternal torments in hell-fire all who reject it. All this is popular error, not warranted in Scripture, and highly defamatory of God.

"The truth is, the earth and man in relation thereto were made, and intended to be, just what we find them to be. The devil is not a rival God, all but as powerful as the Almighty. God's purposes have not been frustrated, so that it needed, as supposed, an afterthought to correct a first miscarriage."

Further on he tells us that "The believers are saved here, the non-believers hereafter"—that "the everlasting fire decreed against the wicked, is a fire of inextinguishable love"—that "Christ is not a distinct personality." He then proceeds to propound the system of Church Government as it *should* be, which we need not say is as opposed to that of the Bible and the Church as his peculiar doctrines are. It may be of little use, but we cannot help asking what evidence and credentials "James Biden, Monckton House, Anglesea, Hants," can produce for our placing more confidence in him than in the judgment of the whole Church, in the earliest and purest times?

*From "The Church of England Magazine."*

We sometimes, when we come upon a large, uninteresting book, wonder what the author could have anticipated when he wrote it. Did he really think that any would read it through? Did he really think that many would try? But one writer takes little warning by the failure of another. *His* book, he thinks, must be successful. And so volumes multiply, and are consigned to oblivion. The work before us is bulky, composed of nine parts; and it is, we think, one of those which few will read. Neither do we imagine that it would be very mischievous if it were read. When a man protests that his arguments are "derived almost exclusively from the sacred Scriptures," and that he will not argue "with men who cast aside the Scriptures in part or as a whole," and yet goes on to deny the eternity of the Son, and, after reciting the account of the fall, says, "the greater part of this we believe to be popular error; we hold that God made this earth and all things therein, and men connected therewith, all just what we see them to be, intending them to be such as they are," and denies the resurrection of the body, and maintains universal salvation, pronouncing the "everlasting fire directed against the wicked a fire of inextinguishable love,"—he shocks common sense, and will find few indeed to agree with him. We are, of course, not going to confute the monstrous notions here put forth. We shall only say that the book is worthless—a fact of which what we have already stated will, we think, sufficiently convince our readers.

*From "The Journal of Sacred Literature."*

Mr. Biden maintains, as he proposes, and of course imagines he does, the following propositions as truths:—

1. The Anti-Christ, not atheistic anarchy, but a false ecclesiastical system.
2. The Church on earth, not a body having an ecclesiastical organisation, but composed of members of Christ's body in spiritual union.
3. The term "kingdom of heaven," as used by our Lord, has two meanings: one for the nominal kingdom, the other for the spiritual, or true, kingdom. The one meaning, as applied to the nominal kingdom;

including good and bad, is not the Church. The other, as applied to the spiritual kingdom on earth, is the Church.

4. In the nominal, or catholic, kingdom are rulers and teachers, but not ecclesiastics. In the true kingdom, or the Church, is universal priesthood.

5. The power of the keys, as it is called in ecclesiastical language, is not granted to a ministry, but is granted to the Church,—the faithful in Christ.

6. Water baptism admits to the outer or nominal kingdom; Spirit baptism, to the inner, or true kingdom,—the one baptism being independent and irrespective of the other.

7. The Eucharist not a sacrifice, but a commemoration of a completed sacrifice.

8. Life is union with God: death is separation from God. Some have life here: all have life hereafter.

9. The creeds of Christendom being opposed to God's Word, and the religious practices necessarily heterodox which flow from erroneous doctrines, it becomes imperative, when God vouchsafes increased light, that a Reformation be entered upon.

These propositions show that Mr. Biden cannot symbolise entirely with any community we know of, but would bring about an eclecticism by combining what he considers to be excellent and true in various systems. The discussion of these subjects brings around them a vast amount of various information, arranged and used with much skill and acumen. The essays will be read with interest by those who have time and inclination to inquire into the various phases of religious opinion around them.

*From "The Church of England Quarterly Review."*

We now come to Mr. Biden's work. This gentleman thinks for himself, and much as we differ from many of his positions, we are yet satisfied that he has not unfrequently "hit the right nail on the head." All that he says is worth considering, for, even when most wrong, he is never without having reasons to allege on behalf of his theory, which, at all events, look strong. There is no good done to the Established Church by underrating the opposition of thinking, reading men, like Mr. Biden. Much may be learned from what he has written, and recommend his books to attentive perusal.

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In the works criticised, and in the "Church and her Destinies," now in the hands of the reader, are to be found many evidences that the author has been specially called to God's service. He has now been steadily employed six years—the six working days—apparently with little result upon the opinions held in Christendom. The seventh year will probably present

some fruits of his labours. The eighth will show that he has not laboured in vain.

To arrest attention, it has become necessary to point to several circumstances which centre in the author. We are living in days when God has determined a great change. His agents must, therefore, be bold to declare every particular which may have their influence in directing public opinion. In "The Church and her Destinies," at pp. 74-77, are several evidences that God has been pleased to instruct *one* through whom mankind shall be enlightened. In addition to these evidences are others very significant. There are yet others concealed in the depths of the past, which begin to emerge and to pierce the dark clouds that surround them. Separately, no great importance would be attached to any one of the evidences. Conjointly, they show how remarkably God works from the beginning. (Isa. xlv. 10.)

Now what is the impression made upon this *one* by the many glorious scriptural promises in connexion with him? Does he look for worldly advancement and pecuniary reward? He will falsify his character if he do. "He shall build God's city, and he shall let go God's captives, not for price nor for reward, saith the Lord of hosts." (Isa. xlv. 13.)

Nor does he expect that he will be looked upon as a demigod, and blindly followed. He demands only a sincere and honest investigation of his proclaimed sentiments. If they can be gainsayed, let them be gainsayed. If they cannot be shown to be false, let them be adopted, and be received as materials to assist in constructing the temple of our God.

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